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Πάντα συνεργεῖ εἰς ἀγαθὸν τοῖς ἀγαπῶσι τὸν Θεόν.

HERESIOGRAPHY

OR

A description of the Heretickes and Sectaries of these latter times

By E: Pagitt

The fourth Edition with some Additions

Math: 35 17:

Beware of false Prophets, which come to you in Sheepes clothing, but inwardly are rauening wolues.

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1697
P13

HERESIOGRAPHY,

Or a Diſcription of the

HERETICKES

AND

SECTARIES

Sprang up in theſe latter times.

DECLARING,

1 *Their Originall and firſt proceedings.*
2 *Their Errours and Blaſphemies.*
3 *Their ſeverall ſorts.*
4 *Their Audacious boldneſſe in theſe dayes.*
5 *The confutation of their Errours.*
6 *How they have beene puniſhed, and ſuppreſſed amongſt us heretofore.*

The fourth Edition, whereunto is added an Alphabeticall Table.

By EPHRAIM PAGITT.

Mat. 15. 17. *Beware of falſe Prophets, which come to you in Sheepes cloathing, but inwardly they are ravening wolves.*

LONDON,
Printed by *W. W.* for *William Lee*, and are to be ſold at his Shop in *Fleet-ſtreet.* 1647.

To the Right Honourable *Thomas Atkin*, Lord Major of the City of *London*, and to the Right Worſhipfull, Sir *Nicholas Rainton*, *Iſaac Penington*, Lieutenant of the Tower, Sir, *Joh. Wollaſton*, *John Glyn* Recorder, Sir *John Cordell*, Sir *Thomas Soam*, Sir *John Gayr*, Sir *Jacob Garrat*, *Thomas Adams*, *Joh. Warner*, *John Touſe*, *Abraham Raynardſon*, Sir *George Garrat*, Sir *George Clerke*, *John Langham*, *Thomas Andrewes*, *John Foulke*, *James Bunce*, *William Gibbs*, and *Richard Chambers* Sheriffes: *Samuel Warner*, *William Barkley*, *Thomas Foot*, *John Kendricke*, *Thomas Culham*, *Simon Edmonds*, Aldermen of the ſaid City.

RIght Honourable, and Right Worſhipfull, whereas I have lately publiſhed a *Chriſtianography*, or a deſcription of many great Churches of Chriſtians in the world: ſome of which are for extent, larger then the Church of *Rome* in *Europe*, for time more ancient, for ſucceſſion as continuall, for faith more ſound: who believe with us the Church of God to be Catholike, as it is in the Apoſtles Creed, and not as it is ſet down in the new *Trent* Creed, confined to *Rome*, who renounce the Popes Supremacy. ſome of them excommunicating him for a *Schiſmatick* and *Heretick*.

Who receive the holy Communion in both kinds. they all drink of Chriſts cup, and abhor the Romiſh decree, made contrary to Chriſts Inſtitution.

Who

Who make no Images to be worſhipped.

Who doe not acknowledge the figment of Purgatory, nor uſe any Prayers to be delivered from the fained paines thereof.

Who have their Prayers in their owne tongue, and mutter them not in Latine as the Romiſts doe.

Who forbid not marriage (the prohibiting of which is called by St. *Paul*, *the Doctrine of devils.*) Their Prieſts may and doe marry.

Who hold not Popiſh Tranſubſtantiation.

Who prohibit not Lay-men the reading of the holy Scriptures commanded by Chriſt himſelfe.

Who doe not joyne with Chriſts Interceſſion the ſuffrages of Saints: nor with his Juſtification the merit of works: nor with the ſatisfaction Papall Indulgences.

Theſe points with ſome others, which the ambition and avarice of the Romiſts hath lately hatched, they renounce with us.

This work I purpoſing to perfect and conſummate to the glory of God, the great profit of the Church, and eſtabliſhing of mens conſciences, they ſeeing the unity and agreement of the holy Churches in the world with us; *Behold ſuddenly a numerous company of other* Hereticks *ſtole in upon us like the Locuſts*, Rev, 9:

As the unpure *Familiſts*, who blaſphemouſly pretend to be godified like God, whereas indeed they are devillified like their Father the Devill.

The illuminated *Anabaptiſts* who blaſphemouſly affirme the Baptiſme of Children to be the marke of the Beaſt, and to come from Antichriſt.

The Donatiſticall *Browniſts*, who in times paſt hid them-

themſelvesin holes; now lift up their heads, and vent openly their errors, infecting our people.

The *Antinomians*, who teach as I finde, ſuch a fair and eaſie way to heaven, *viz.* That a man neede not be troubled by the law before faith, and that faith is not a going out of himſelfe to take hold of Chriſt, but only a diſcerning that Chriſt is his, and that after this, ſuch a man muſt ſee nothing in himſelf, have nothing, doe nothing, need no ſorrow nor repentance, nor bee preſſed to duties, need never pray, unleſſe mooved by the Spirit: If he fall into ſin, never the more diſliked of God, nor his condition the worſe: and that hee muſt abide in the height of comfort, though he fall into groſſe ſin. The novelty of this doctrine takes ſo well, or rather ill, that multitudes of ſimple men and women dance after their Pipes, they run after theſe men as if they were mad, crowding the Churches, filling their doors and windowes.

The *Independents* trouble alſo our poore Church, who pretend that they have a perfect model of *Church* government, which Almighty God hath revealed to them, which may like better then the government of the Reformed *Churches*, being perſwaded that in *Independency* they may have liberty to doe what they liſt, having no government, hoping to bee as free as their Teachers, who will have none at all.

The *Arminians* alſo an after-brood of the *Pelagians*, broach their erroneous opinions.

The *Sabbatarians* affirme the old Jewiſh Sabbath to be kept, and not the Lords day.

The *Antiſabbatarians* would have no particular Sabbath at all, but every day to be a Sabbath to a Chriſtian man.

The *Traskites*, who would have us obſerve many Jewiſh Ceremonies.

We have alſo *Millenaries*, who affirme that before the day of judgement Chriſt ſhall come downe from heaven, and reigne with the Saints upon earth 1000. years, in which time they ſhall deſtroy all the wicked, *binding their kings in chains, & nobles in links of iron.*

We have *Hetheringtonians*, who hold a hodg-podge of many Hereſies, troubling our peoples brains.

We have alſo *Socinians*, who teach that Chriſt dyed not to ſatisfie for our ſins: and alſo his Incarnation to be repugnant to reaſon, & not to be ſufficiently prov'd by Scripture, with many other abominable errors.

We have *Arrians*, who deny the Deity of Chriſt.

We have an *Atheiſticall Sect*, who affirm that mens ſouls ſleep with their bodies until the *day of judgment.*

We have *Atheiſts* too many, as among others, one was committed by a Juſtice of Peace, who mock'd & jear'd at Chriſts Incarnation: his father was burnt at *Tholouze* in *France*; he ſcape unpuniſhed among us: too many others we have.

They preach, print and practice their hereticall opinions openly: for books, *vide* the bloudy Tenet, witneſſe a Tractate of divorce, in which the bonds are let looſe to inordinate luſt: a pamphlet alſo in which the ſoule is laid a ſleep from the houre of death unto the hour of judgement, with many others.

Yea, ſince the ſuſpenſion of our Church government, every one that liſteth turneth Preacher, as *Shoo-makers, Coblers, Button-makers, Hoſtlers*, & ſuch like, take upon them to expound the holy *Scriptures*, intrude into our *Pulpits*, and vent ſtrange *doctrine*, tending to *faction, ſedition*, and *blaſphemy.*

What

What miſchiefe theſe Sectaries have already done, we that have cure of ſoules in *London* find & ſee with great griefe of heart: *viz.* Our congregations forſaking their Paſtors; our people becomming of the Trible of *Gad*, running after ſeducers as if they were mad; Infants not to be brought to the Sacrament of Baptiſme; men refuſing to receive the holy Communion, & the Lords Prayer accounted abominable, &c. A Uolumn wil hardly containe the hurt that theſe Sectaries have in a very ſhort time done to this poore *Church*; and doth not the *Common-wealth* ſuffer with the *Church*? Whence are all theſe diſtractions? Who are the Incendiaries that have kindled and blown this fire among us, but theſe?

Conſidering with my ſelfe the former happineſſe of this Kingdome, and the ſudden change that is betide it, it being fallen from the height of proſperity to the loweſt ebb of miſery, and this not by the incurſion of a forreigne Nation, but by its owne children, who imbrue their hands in the bloud one of another with no leſs inhumanity then *Canibals* or men-eaters, without any reluctation at all; the ſon againſt the father, and the father againſt the ſonne.

And moreover (which is worſt of all) when I conſider that ſome of our Clergy-men (who ſhould like *Moſes* ſtand in the gap to appeaſe Gods anger) do encreaſe the ſame, not only by blowing the fire, but by their errours and Schiſmes which they broach and foment among us; by which they doe, as much as in them lyeth, put mens ſoules in as great danger as their bodies.

And conſidering again how we are involved in a moſt cruell War without any hopes of peace, may not I cry out with the Prophet: *Oh that my head were full of water, and my eyes a fountaine of teares, that I might weepe for the ſlaine of my people!*

But all this being Gods permitting, let us with patience poſſeſſe our ſoules; let us truſt in him, depend upon him and in his good time he will deliver his Church, & turne all to the beſt; and in the meane ſeaſon every man do his beſt to quench this fire. For my own part theſe ſad conſiderations made me leave my *Chriſtianography*, & write an *Hereſiography* to deſcribe the Hereticks and Schiſmaticks of this time, in which I ſet down their beginning among us; their hereticall opinions & errors, confuting them; and alſo relate how other Princes and Common-wealths have ſuppreſſed them, and how ſeverely ſome of them have beene puniſhed among us.

I know my reverend Brethren have not been wanting to oppoſe theſe Hereticks in writing and preaching, in ſeaſon and out of ſeaſon, uſing all meanes to ſuppreſſe theſe Hereſies, having to that end choſen ſpeciall men to preach ſeverall Lectures in ſeverall places: But, without your helpe and the aſſiſtance of our Religious Patriots aſſembled in Parliament, they doe, and will increaſe upon us, doe what we can.

This Treatiſe I preſent to your Lordſhip, and to this Honourable Senate. What can be more ſutable or fitter for you, ſervants of the moſt high God, then that which tendeth to the glory of God, edification of his Church, and vindication of the Truth againſt the illuſion of Sectaries and Hereticks?

What is more correſpondent with the duty of Chriſtian Magiſtrates then to aſſiſt Gods cauſe with your politicall Authority? A queſtion may be asked, whether it be lawful for the Magiſtrates to uſe the ſword againſt Hereticks? To this I anſwer; ſuch whoſe Hereſies are blaſphemous in doctrine, or dangerous to the State, deſerve death: the reaſon is, becauſe they corrupt the faith

If

If ſuch as poyſon waters and fountains at which men and beaſts dirink, deſerve capitall puniſhment, how much more they that as much as in them lyeth goe about to poyſon mens ſoules?

Yea, St. *Auguſtine* ſaith in his firſt Tractate upon *John*; *Quantum in ipſis eſt, Chriſtum in homine occidunt.*

The forenamed St. *Auguſtine* indeed wavered concerning this point for a time, as he confeſſeth in one of his Epiſtles: but when he ſaw the City wherein he dwelt was reclamed from *Donatiſme* by the Magiſtrates ſword hee retracted his opinion.

And expecting the like ſucceſs in this honourable City, I do implore your helps, & that for Jeſ. Chriſts ſake: and I pray you give me leave to put you in mind of the *Covenant we made in the preſence of Almighty God, the ſearcher of all hearts, with a true intent to performe the ſame, as we ſhould anſwer at that great day, when the ſecrets of all hearts ſhould be diſcloſe*, viz. *That we ſhould in like manner without reſpect of perſons endeavour the extirpation of Popery, Prelacy, Superſtition, Hereſie, Schiſme, Prophaneneſs, & whatſoever ſhal be found to be contrary to ſound doctrine & the power of godlines, leſt we partake in other mens ſins, & thereby be in danger to receive of her plagues; & that the Lord may be one, & his Name one in the three Kingdoms.* And this I beſeech you in the name of God to take in hand, laying aſide all humane reaſons.

Let not Gods cauſe go to rack, nor by wordly policies and humane reaſon be protracted or retarded.

The Turk will not ſuffer *Mahomet* to be blaſphemed: as we are Chriſtians let us ſtand for Chriſt.

How dangerous the foſtering of hereticks hath been, Hiſtories declare, viz. Almighty God ſent down fire frō heaven & conſum'd *Antioch*, being a nurſery of *hereticks* *Paulus Diacon. lib.* 15.

Theod. lib. 2. cap. 26. And alſo how the earth opened & ſwallowed *Nicomedia* the meeting place of the blaſphemous *Arrians*: alſoin the *Commentaries* of *Sleiden*, how the *Anabaptiſts* meeting firſt in *Conventicles*, ſurpriſed *Munſter*: and how hardly *Amſterdã* eſcaped thẽ, *Lambert. Hortenſ.* writeth.

The plague is of all diſeaſes moſt infectious: I have lived among you almoſt a Jubile, & ſeene your great care & proviſion to keep the City from infectiõ, in the ſhutting up the ſick, & in carrying them to your Peſt-houſs, in ſetting warders to keepe the whole from the ſick, in making of fires, & perfuming the ſtreets, in reſorting to your Churches, in pouring out your prayers to Almighty God with faſting and almes to be propitious to you. The plague of hæreſie is greater, and you are now in more danger then when you buried five thouſand a weeke: You have power to keep theſe Hereticks & Sectaries frõ Conventicles & ſholing together to infect one another. Fire is dangerous, many great cities in *Europe* have been almoſt ruinated by it: I have ſeene your diligence and dexterity in quenſhing it in the beginning: your breaking open you Pipes for water, making flouds in your ſtreets: your Engines to caſt the water upon the houſes: your induſtry and paines is admirable.

Hæreſie is as dangerous as fire, uſe your beſt endeavours to quench it before it conſumes us.

Thus not doubting, right Honourable, and right Worſhipfull of your beſt endeavours to ſuppreſſe theſe *Hereſies* & *Sectaries*, by whom not only many poore ſoules are infected, but alſo the holy Name of God is blaſphemed; I ceaſe, moſt humbly entreating Almighty God to bleſſe this City, & to give unto you the fruition of all temporall felicities in this life, and the never failing fulneſſe of bleſſedneſſe in the life to come.

TO

To the Reader

THou which haſt a tender Conſcience, and deſireſt nothing ſo much as to know the right way to heaven, having many doubts which cauſe thee to leave thy owne Paſtor, and runne not only to other publike Congregations, but alſo to the private meetings of the Seperatiſts and others for reſolution.

For thy ſake and ſafety I have publiſhed this Treatiſe, in which thou maiſt diſcerne Truth from Error, having their errors ſet before thee, with the confutation of them out of the holy Scripture.

OUr Lord and Saviour in his holy Sermon in the mount, telling his Diſciples of the narrow way that leadeth unto life, be eſpecially forewarneth them of falſe Propbets: Beware of falſe Prophets which come to you in ſheeps cloathing, but inwardly they are ravening Wolves. As if he ſhould ſay, my deare Diſciples, you hearing of the way to heaven, will be inquiring after it, and eſpecially of Prophets; but let me forewarne you of falſe Propbets, for inſtead of directing you, they will put you out of the way. Falſe Propbets will come, they are not ſent: Come. St. Paul asketh, how they can preach except they bee ſent? and this ſtandeth with good reaſon: every true Miniſter ſtandeth in Gods room, being the Lords Embaſſador to deliver his will, who dare do this unſent? No man taketh this honor unto himſelf, but he that is called of God, ſaith my Author to the Hebrews.

But whence come they now? from the Schooles of the Prophets? no, many of them from mechanick Trades: as one from a ſtable, from currying his horſes: another from his ſtall, from cobling his ſhooes, and theſe ſit down in Moſes chair to mend all, as Embaſſadors of Jeſus Chriſt, as Heralds of the moſt high God: theſe take upon them to reveale the ſecrets of Almighty God to open and ſhut heaven, to ſave mens ſoules.

But to heare theſe fellowes diſcourſe of the holy Trinity, of Gods eternall decree, and other deep points of Divinity, you may heare the mad men in Bedlam prate as wiſely as they: and are not their hearers that run after them as mad as they? Are they not bewitched, as St. Paul telleth the Galatians?

To

To you. To you that are my Disciples: *daily experience sheweth us whom the* Anabaptists Brownists, *and other Sectaries goe about to seduce, viz. not Drunkards, Adulterers, Swearers, & prophane persons, whom the Devill hath ensnared already, but such as are desirous of heaven.* They lead captive (*saith St.* Paul) silly women who are alwayes learning. *They come unto you in* sheeps cloathing; *That is, like zealous and holy Christians: For an example, the Devil turned himselfe into an Angel of light.* Baals *Priests used long prayers: the blaspheomous* Arrians (*as St.* Basil *writeth*) *were easily beleeved, because, of their counterfeit holinesse.*

In sheepes clothing.

The Romish *seducers pretend great Sanctimony: the begging Friars befool'd the Christian world with their pretended holinesse, with which they varnished their lewd lives. Generally they come to you with outward sanctimony, with a seeming contempt of the world; with long prayers, fasting, tears, alms-deeds, seeming-zeale, seeming-humility, seeming-harmlesnesse, &c.*

They come to you in sheeps cloathing, *insinuating themselves into you, under colour of giving you good counsell: as the Devill their chiefe, counselling our first parents to breake Gods Commandement, promised to make them like God: and tempting Christ in the wilderneſſe* promised to give him all the kingdoms of the world, & the glory of them.

And that you may the better avoid their inchantments, I will shew you the method they use in deceiving. As first, they endeavour to seperate the sheep from their shepheards, bringing them into contempt with their people, affirming them to be unprofitable, unpowerfull, taxing their conversations as prophane, and doctrine as erroneous. Thus smiting your shepheards with their tongues, they draw you to their Conventicles.

2. *To palliate their errors, they pervert the holy Scriptures, as that Monster* Arrius *pretended to have 42. places of Scripture against the Deity of Christ, and this he learnt of his father the devill, who perverted part of the 91. Psal.* to tempt our Lord to cast himselfe down from the Pinacle of the Temple.

And for this cause these Hereticks are enemies to the ten Commandements, being some of the Law: to the Creed, being a brief of the Gospel, & to the Lords prayer, being a perfect form of prayer, containing all that can be asked or prayed against, by which onely a simple man may discern any heretick, contradicting any commandement of the Decalogue, article of the Faith, and Petition of the Lords prayer. And for this cause the Church of Rome teacheth the Laity them in Latine, and also they leave out part of the Decalogue in their Catechismes: and for other Hereticks some do null

the

the whole Law, ſome the Creed, and others the Lords Prayer, affirming it to be abominable. Again, whatſoever outward ſhew they make of holineſſe, they are indeed ravening Wolves; *therefore our Lord biddeth us* beware of them. *The word* beware *preceedeth danger:* As ſheepe are in danger among Wolves, ſo are your ſoules in danger among falſe Prophets.

The journey of the Iſraelites *to the earthly* Canaan, *was a type of our journey to the heavenly. And did not one falſe Prophet* Balaam *doe them more miſchiefe in their journey then* Og *the King of* Baſhan, Sehon *King of the* Amorites, *and all their enemies beſides? yea, would the Devil himſelfe in his owne likeneſſe have beene more noxious to the Church of God, then ſome Hereticks have been? As one Hereticke* Arrius, *denying the Deity of Chriſt, in a manner infected the whole world.*

The like did one other Heretick Eutiches, *erring concerning his humanity, affirming the immenſity of Chriſts divine nature to have ſwallowed up his humane. Now if Chriſt had not been man, how could he have dyed for us ſinners? and if not God, how could he have wrought the ſalvation of man-kinde.*

Alas what danger are we in now, being invironed with ſuch a multitude of Hereticks? Our Lord telleth us againe, by their fruits ye ſhall know them: *they pretend that they are led by the Spirit. The works of the Spirit St.* Paul *ſetteth forth to be* love, joy, peace, long-ſuffering, gentleneſſe, goodneſſe, faith, meekneſſe, and temperance. *If they were led by the holy Spirit, theſe would be their Characters. But St.* Paul *telleth us,* That in the latter dayes there ſhall come men, lovers of their own ſelves, boaſters, proud, curſed ſpeakers, diſobedient to parents, unthankfull, unholy. *Mr.* Calvin *that admirable man of God, whoſe name is yet terrible in the Kingdome of Popery, ſetteth down certain Characters of theſe Impoſtors, taken out of St.* Auguſtine. Gal. 5. 2. 2 Tim. 3.

1 Great Boaſters, *making oſtentation of their own worth, like* Simon Magus, *who bewitched the People, ſaying that he himſelfe was ſome great man: Like the* Gnoſticks, *who had a high conceit of their owne knowledg, as if they were the onely knowing men of the whole world: their common talke is of their owne worth and actions.*

2. Superbia tumidi, *blown up with pride, and among us many proud ſpirits having not thoſe preferments which they thought themſelves worthy of, have forſaken our Church, and gone to* Rome *or* Amſterdam.

3. Calumnis inſidioſi, *deceitfull ſlanderers: and in this faculty of all other Sects the* Browniſts *excell: The* Jeſuites *are not ſo bitter againſt our Church as the* Separatiſts, *compare their writings.* Michael *the Arch-*

Angel durſt not give the devill ſuch curſed ſpeaking, nor raile upon him as they doe upon us and Gods Church.

4. Treacherously ſeditious, not preaching peace, as Chriſt commanded his Diſciples to doe, but diviſion: yea, the Brownists arrogate to themſelves the name of Separatists, which well they may, being ſeparated from their Mother Church, from all the Reformed Churches, & maliciouſly divided amongſt themſelves.

5. Leſt they ſhould ſeeme to be deſtitute of the light of truth, they arrogate to themſelves the ſhadow of auſterity and ſhew of holineſſe.

6. Sacrilegious, what the appetite of all Schiſmaticks hath been in this way is notorious, caring not for the ruine of the whole Church, upon condition that they might get ſome-what. They have ſo taught, that ſome think there is no ſuch ſin as Sacriledge at all.

Our Lord fore-warning us of falſe Prophets, and ſo lively deſcribing them, and we having ſuch Characters and markes to know them: Thou underſtanding the Decalogue, Creed, and Lords Prayer, if thou be miſled, thy ſin will light upon thine owne head. For is there any man ſo ſimple, but can tell when the Doctrines they teach croſſe any of theſe?

And one thing more will aggravate your defection before Almighty God, viz. Your Covenant and Oath, wherewith you bound your ſelves in the preſence of God, to ſuppreſſe all Errors, Hereſies, and Schiſme; God forbid but that you ſhould keep your Covenant which we miniſtred, and you received with great alacrity.

To draw to an end, Epiphanius writing of the Hereſies of his time, calleth his Booke Panarium; *that is, a medicinable bone, containing ſaving medicaments againſt lying Doctrine.*

The end of my writing is not to hurt any man, but to give warning to well-minded ſoules, and eſpecially to them that are entangled with Errors, to pray to God to give them grace to ſee and renounce their Errours, & to acknowledge the truth, that they may recover themſelves out of the ſnare of the Devill.

And if my paines ſhall doe any good in the confirmation of any againſt Seducers, in fore-warning them to beware of private Conventicles, and to keep them cloſe to the publique Miniſtery of the Word, and communion of Saints in Gods Church, I ſhall thinke my labour well beſtowed.

The God of peace grant that all they that confeſs his holy name, may agree in the truth of his holy Word, and live in unity and godly love, Amen.

So prayeth thine in the Lord,
Olde Ephraim Pagit.

HERESIOGRAPHY:

OR,

A Description of the Hereticks and Sectaries sprung up in this latter Age, &c.

CHAP. I.

Of the Anabaptists.

For the discovery of this Sect I purpose to set down,

1. *Their Originall and first Proceedings.*
2. *Their Errours and Blasphemies.*
3. *A Confutation of their Errors.*
4. *The Orthodox Doctrine of the Church of England opposite to their Errors.*
5. *The severall sorts of* Anabaptists.
6. *Of their manner of Rebaptizing, and other fashions.*
7. *How Christian Princes & Magistrates have suppressed them; and especially how they have been punished among us.*
8. *Of their audacious boldness at this day to publish Books in defence of their Errors, & to challenge our Protestant Divines to publike disputations: and to intrude into our Pulpits to vent their Blasphemies.*
9. *Their moderate Tenets which they owne.*
10. *The summe of a Treatise of Mr.* Johnson *the Brownist against the Anabaptists.*

1. *Of their Originall and first Proceedings.*

About the yeare of our Lord God, 1521. Dr. *Luther* preaching the Gospell in *Saxony*, Almighty God blessing his labour, a new Sect (among many others through the instigation of the Devill) began to spring up in the said country of certain fanatical people, who boasted that they talked with God, and God with them, who commanded *Their Originall*

them to kill all the wicked (that is, all that were not of their Sect) and make a new world, in which the innocent and godly should live and reigne alone. The Author of this Sect *Melancton* affirmeth to be one *Nicolas Storke*, who would tell his followers that God spake to him by an Angell, and revealed his will to him in dreames, promising him the place of the Angell *Gabriel*, & the Empire of the whole world. He affirmeth the Saints must reigne in this world alone, & that he must bee their Leader, to kill all the Kings and Princes of the world, and to repurge the Church. He tooke upon him also to have the gift of discerning spirits, & to know the elect.

Anno 1525. *Horten. de Anabap. pag.* 11.

In this mans Schoole was one *Thomas Muncer* brought up who amplified much his Masters Doctrine. Hee began to preach at *Alsted* in *Turingia*, where he made first an association, administring an oath to all that promised to assist him in killing the ungodly Princes and Magistrates: So long as hee preached but his dreames and Fancies, the Elector of *Saxony* bore with him; but after he began to preach killing of Princes and Rebellion, he banished him from *Saxony*, who went to *Nurenberg*, and being driven from thence to *Mulbus* in *Turingia*, to which place divers of his old Disciples resorted: whatsoever he determined was received as an Oracle, especially when he preached that all goods must be common, and al men to be free and of equall dignity; an acceptable Doctrine in those parts, where the Nobilitie used their Tenants like slaves. *Sleid. Lib.* 5. upon this his preaching about 40000. Bores and Tradesmen rose up in *Suevia* and *Franconia*, who tooke some of the Nobles, ransacked, plundered and burnt houses, carrying all before them. *Muncer* also having prepared Munition, and raised a numerous multitude (the meaner sort of people leaving their ploughes and loomes) armed themselves to become adventurers in this holy war: one *Pbifer* a chiefe associate of *Muncers*, rusheth into the Countries adjoyning, and destroyed many townes, burnt many houses, and brought away some of the Nobles bound, with a great Booty; which good successe elevated the minds of these Sectaries and caused a defection in the County of *Mansfelt*: *Muncer* hoping this defection to be uni-

univerſall, taketh his iourney to *Frankhus*, where the *Frankhuſians* joyned with him. But before this ſnowball grew greater by rolling, Count *Mansfield* raiſeth Forces, ſets upon *Muncer*, and ſlew 200. of his men; *Muncer* renueth his Army, pitcheth upon a hill by *Franckhus* intrenched with Carts, Count *Mansfield* with the Princes his Aſſiſtants pitying the rude company, ſent to offer them impunity and generall pardon if they would but yeild up the Author of that ſedition and returne home. *Muncer* falls to preaching, telling them that he was ſent from God to command and lead them in this action, and that they ſhould certainly overthrow theſe and all other enemies of God, it being Gods promiſe (who cannot lye) *That the righteous ſhould waſh their feet in the blood of the wicked*; and that he had promiſed him Victory, indowing him with ſuch ſtrength that he was able to turne all their bullets back with his Coates; ſo the Bores refuſed peace; upon this the Princes began to play upon them with their Ordinance, the Bores neither advanced nor fled, but fell a ſinging, *Come holy Ghoſt*, confiding and expecting that God would fight for them from heaven according to *Muncers* promiſe; But when the intrenchments of their Carts were broken, and the Princes Army came to handy-blowes, 5000. of them being ſlain, away fled the Bores, ſome one way, ſome another, but moſt of them to *Franckhus*, which City the Princes tooke with *Muncer* who lay hid therein, who with *Pbifer* and 300 more were executed and put to death. *Muncer* was ſo dejected at his death that he could not make confeſſion of his faith; but with much adoe he could ſpeake after the Duke of *Brunſwick*, who taught him what he ſhould ſay. Thus the *Suevian* Rebellion was extinguiſhed, the root and branch ſeeming to be cut off; but the ſeeds remaining *Germany* ſwarmed with *Anabaptiſts* a new name, but in effect the old Sect with ſome additions. *Melchior Hoffman* who called himſelfe *Eliab*, one of greater learning and parts then *Muncer*, [a] began to vent the ſame Errors at *Straſsburg*, for which he was impriſoned, and all his followars ſeverely repreſt. This Sect was diſperſt in the higher and lower *Germany*, eſpecially among the meaner ſort of people; [b] ſaith *Hortenſius* one of my Authors, among that numerous rabble ſcarce one was

Sleid. 104.

[a] *Ch. Nelle. Pag.* 11.

[b] *Hortenſ.* Pag. 12. *in tanta horum hominum colluvione unus quidem inventus traditur qui literas dedicerit.* *Sleid.* 152.

was found that was a Scholler, or could write or read.

The whole world was little enough for their ambition, which they attempted to obtaine, beginning their Empire at *Munster*. In the yeare 1532. *Munster* received the Gospel, and in the yeare 1533. there comes to towne *Iohn Becold* a taylor of *Leyden*, & with him, or after him a great multitude of his fraternity, most of them *Hollanders*: These keeping Conventicles, got in few months a great party in *Munster*, & incensed one another with desperate resolutions. The Magistrates not yet infected with their errors, commanded the Sectaries to depart the City; they going out at one gate, came in at another, saying, they must not desert Gods cause. The Landgrave of *Hesse* pitying the distressed case of this City, sent Divines to set a bound to the unlimited extravagancy of the *Anabaptists*, offering disputation to them, which they refused, and tooke a more compendious way to work their own ends: One of them feigning himselfe to be seized with a Prophetical spirit, ran about the City, crying, *Repent and be baptized againe, lest the wrath of God fall upon you*; many cryed with him, this crying ended in ransacking rich mens houses, & laying hands upon the owners, others rushed into the Market-place, crying out, that all that were not re-baptized must be killed presently. The Evangelicks or Protestants gathered themselves in a place called *Overwater*, & there fortified themselves: after three dayes there was a Composition made, that either Party should enjoy the freedome of their Religion. This composition gave the *Anabaptists* time to strengthen their party, for they sent their letters to *Wezell*, and other places, the tenor whereof was, that God had sent an holy Prophet to *Munster*, who spake wonders, and shewed the right way to salvation; and if they would leave their houses, and come to *Munster*, they should have ten times more then they left at home, and with spirituall wealth attaine all worldly riches. These faire promises drew the scumme of the townes adjoyning to *Munster*, (the poore and idle sort liking that Religion best, that maketh all men alike, all goods common, that payes no Rent, tribute, nor tithes, that puts downe those Lawes & Magistrates that restraine their licentiousnesse) so that in a short time the City was full of strangers, who looked upon it as upon

Lamb. Hortens. page 16.

on the land of Promise. The *Anabaptists* knowing their strength ranne to St. *Maurice* Church, burnt it, seazed upon the Armory, pillaged and defaced other Churches, depopulated the Colledges, burnt a faire Library, and finally drove the Protestants out of the City, crying out, get yee hence all yee wicked, else you shall all be slaine.

The *Anabaptists* being Masters of the City, began to erect a government, (although they were enemies to all Superiority, necessity and nature forcing them to chuse some governours, but the Prophets overuled all. One of the first orders that they made was, that every man should bring his gold, silver, and goods into the common stock upon paine of Death: and there were two maiden Prophetesses that discovered the Concealers; also they ordered that all bookes should be burnt but the Bible, which was performed *Iohn* of *Leden* being in a prophetical Trance after he had kept three dayes, pretending to be dumbe, called for writing Tables, in which he writ downe that it was the will of the heavenly Father, that twelve men by him named should governe the City, whom he called Iudges in Israel, which was also put in execution, the ancient Magistrates being discharged. Also that it was the good will of the Father that a man should not be tyed to one Wife, but to marry as many as he pleased: when some would not approve of this Doctrine, hee cited them before the twelve Governours, swearing upon the new Testament that this Doctrine was revealed to him from heaven, and to confirme the evidence of the Spirit, he commanded some of the opposers to be beheaded: forthwith many Preachers confirmed this Doctrine, but the greatest confirmation was the Prophets practise, who presently married 3. Wives and left not till he had fifteene: many followed his example, and it was accounted a matter of praise to have many wives: After the promulgation of this Ordinance, the Brethren ran to the handsomest women, striving who should be first served, and lay with them without any contract.

Hortenf. p. 16. pag. 28.

After this, one *Iohn Tuscarer* a new Prophet, called the Congregation together, and declared that it was the will of the heavenly Father, that *Iohn* of *Leyden* should be King of the Universe; That he should sit upon the throne of his Father *David*;

Hortenf. pag. 31

That

That he should kill all the Kings and Princes, destroy the ungodly, and save the people that loved righteousnesse. This Prophesie the multitude entertained, and proclaimed *Iohn* of *Leyden* King of Sion with great acclamations.

The new King being a Tailor, made use of his skill, and translated the Copes and Carpets of the Churches into Robes, and set forth his Majesty in Gold and silver, his horses were also sutably harnessed, with saddles and foote-cloathes embroydered with gold: he rod abroad in very greate state, having his chiefe Officers before him; next before him were two young men, the one carrying a Bible, the other a sword: He himselfe wore a great chaine like the Collar of some Order, his Motto was *Rex justitiæ hujus mundi*, the King of righteousnesse of this world. After him followed fifty Pensioners well clad: three times a week he kept Court, sitting upon an high Throne in great Magnificence, under him sate *Knipperdolling* Governour of the City, and lower, his foure great Counsellours of State. In that Court he judged all Controversies, most of which was about Divorces, for by their new orders any man that was weary of his wife, might put her away and take another. Among other memorable acts of this new King, I read, that one of his wives offending him, he tooke her into the Market-place and cut off her head, causing the rest of his wives to dance about her, and give thankes to their heavenly Father, and then the King began to dance himself, commanding the people to dance with him. Againe *Thuscocurer* the Prophet came to the King sitting in his Throne in more than ordinary Majesty, saying to him, King *Iohn*, the Gospell must be rented by thee. *Thus saith the Lord God, goe and say to the King of Zion, that he prepare his supper in the Church-yard of the great Church: and that he send forth Preachers of my word into the foure quarters of the world to teach all Nations the way of righteousnesse, and to bring them by the spirit of their mouthes into my sheep-fold.*

Skid. 154. *Horten. p.* 34. So a publike Communion was celebrated, which they made a full meale: a great Feast it was, both for persons, as also for meat, for there were about foure thousand Communicants, and three courses of meat; but between them (saith my Author) there was an entercourse, for the King accused a man of Treason,

ſon, and cut off his head and returned againe, and with bloudy hands he tooke upon him to adminiſter the body and bloud of Chriſt, aſſiſted with the Queen, who did the office of a Deacon, the like did the principall Officers of State. After Supper the King asked the people, whether they were all heartily diſpoſed to doe Gods will, & to ſuffer and dye for the faith: To whom the people anſwered with one voyce, that they would.

Then roſe the Prophet and ſaid; *Thus ſaith the Lord, Chuſe men among my people to ſend to the foure quarters of the World, to doe wonders among the Nations, and to publiſh my wondrous things among ſtrange people.* Then he read the names of 28. of whom himſelfe was one; theſe Apoſtles went to the Cities to which they were ſent, crying in the ſtreets that they ſhould repent, or elſe ſhortly be deſtroyed; theſe men were apprehended in the Cities and put to death, and ſo there was an end of their Apoſtleſhip. pag. 53.

All this while the City was beſieged by Count *Waldeck the* Owner thereof, and ſo ſore oppreſt with Famine, that they were faine to eate Dogs, Cats, Rats, ſodden Leather, yea ſome their owne children. The Princes of the Empire aſſembled at *Coblents*, pitying the ſeduced people, ſent letters to the people of *Munſter*, repreſenting to them their fault and danger they were in, and that if they did not ſubmit to their naturall Prince they ſhould draw the whole force of the Empire upon them: this was about *December*, 1534. *Hilverſum* alſo one of their Prophets being taken by the beſiegers; writ out of the Camp a moſt ſenſible Letter to the people of *Munſter*, wherein he acknowledgeth that his former propheſies were impoſtures, and intreated them to open their eyes to ſee how they were deluded by a company of Raſcalls, what a beaſtly life they led, having violated all Lawes of pudicity and honeſtie. Theſe Letters moved the hearts of many, who were weary of their lives that they lived in, and were alſo pinched with hunger, and they began to murmur againſt the King, who calling of them together made a fine ſpeech to them, ſaying that he would never have thought that they being born againe by a new baptiſme, would ſhew themſelves ſo impatient for Gods cauſe whereas they ſhould have followed St. *Pauls* example, bearing nakedneſſe, hunger, and cold to attaine the haven of ſalvation:

That God was powerfull enough to send them *Manna* and *Quailes* from heaven: that he had great Troopes in *Holland* and *Freezeland*, that would certainly come with great provision of victualls and beate the enemy back: That God had revealed to him that at Easter they should be delivered for certaine. Finally, the Towne was taken, *Iune* 1535. haveing endured a siege of eighteene months: after the takeing of the Towne, it was ordered that the innocent people should be spared, and that all the good Citizens that were come out or kept in by force, should have restitution of their goods. The Citizens that yeilded were spared, but the fierce *Anabaptists* who would never be tamed, and lay hid in severall holes, were sought out and killed. The King resisted to the last, and being taken with *Knipperdoling* and others, was sent prisoner to a Castle, drawne thither tyed to a horse taile; hee was condemned and executed as a Traitor, being tyed to a stake, and pulled in divers parts of his body with hot pincers for an houre and more, and then stricken to the heart with a dagger: with him suffered *Knipperdoling*. The King abjured his errors; but *Knipperdoling* dyed like a mad beast, After their deaths they were put into Iron Cages, and hanged upon the high steeple of St. *Lambert*. Thus dyed this imaginary King, and *Anabaptistrie* was suppressed in *Munster*.

As the *Anabaptists* had surprised *Munster*, so they had the like projects in many other places, but with ill successe: As one *Iohn* of *Geles* was sent to *Amsterdam*, and finding the people fit objects for his deludions, hee told them wonders of the new Kingdome of righteousnesse at *Munster*, their liberty of living, their pillaging of Churches, and the inriching themselves with the goods of the ungodly, and of the great designes of their King, of the prophesies of the propagation of his Kingdome, with such discourses. In their private Conventicles they filled the mindes of the people with a frantick zeale, and made them long to be fingring Church-Plate, and the goods of the ungodly, pretending that it was an easie matter to surprise *Amsterdam*, which Towne (with others) God had given to the King of *Zion*, as the first fruits of his reigne over the world. Hereupon they enterprised the takeing of the Towne, and to kill the Magistrates as they were feasting in their Town-house; but

but by the providence of God they were deceived of their purpoſe. They wanting their Signall, which was the ringing of the Town-Bell, which was not done, (a drunken man having taken away the rope) the Company aſſembled not: many of the *Anabaptiſts* were ſlaine, and others received condigne puniſhment.

The *Anabaptiſts* after the death of *Iohn* of *Leyden* choſe another King, who with his high Treaſurer was taken at *Vtrecht* and kept in priſon: among the exployts of that elected King, he brought his wife into a wood and there killed her, that without interruption he might lye with her daughter; and he alſo cut a young wenches throat, leſt ſhe ſhould detect him: good ſtore of Plate was found in his houſe, moſt of it Church-Plate: the King and his Treaſurer was burnt. *Hort. pag. 74.*

I read of another King of the *Anabaptiſts* called *Ian. Wilhemes*, whoſe execrable deeds and actions are written in *Dutch* and tranſlated into *French* by *Ch. de Nielles*. This *Ian Wilhemes* was Sonne to one *Theodore Wilhems*, a Vicar in *Ruremond* in *Gelderland*: this King kept his Reſidence in divers places, as at *Arnhem* firſt, and afterwards at *Lovain*, *Weſel*, *Alden*, *Calkar Harlem*, and laſt of all at a Village, called *Avendorp*, not farre from *Weſel*, to which place divers reſorted who had been in the ſiege of *Munſter*: This man ſucceeded *Cornelius Appleman*: who was executed for his wicked Acts in the City of *Vtrecht*. *Ch. Niels pag. 33.* *Ch. Nielles pag. 52.*

Which *Appleman* ſucceeded *Ian Cordwainer*, who going about to reſtore the broken fantaſtick Kingdome of the *Anabaptiſts*, was diſcovered by ſome of his followers to be Captaine of the Theeves and Church-robbers, and executed at *Bruſſels*.

This King *Wilbems* affirmed the Doctrine of the *Anabaptiſts* taught in *Munſter* to be the true Doctrine to bring men to ſalvation, and that God for his auſtere life had given him grace to make knowne his law more cleerely and purely than it had been ever before.

He wrote a book intituled, *Du mariage impure des Evangeliques*, in which he defended *Polygamy*. *Ibid. pag. 55.*

He rob'd and ſpoil'd the Country about him, affirming that to rob the ungodly was no ſin at all for the people of the new *Ieruſalem*, becauſe the good of the land belong'd onely to Jeſus Chriſt and his Diſciples. This wicked Rout called themſelves *la people de Ian Wilhemes*

Page.61. He used a sword, which he called the sword of God & *Gedeon*.

Poure conscione multipler le nomme du peuple de dieu. This holy King had 21. Wives to encrease his holy seed, among whom he had *Elsken Thewes*, and *Elizabeth* her daughter: also *Clare* and *Elizabeth*, sisters, daughters of *Ian Marsens*. Of his facinorous Acts, and names of his Queens you may read more at large in the History of his life, written by *Ch. Niells*.

Ch. Niel. p.56. This fanatick King was burnt according to his deserts the 12. of *March Anno*. 1580. & divers of his Complices were executed at *Wesel*, *Cleve*, and other places.

The Hypocrisie of the Anabaptists. In this History before related, we may see the great Hypocrisie, of these Sectaries, who when they crept first into *Munster* made a great shew of holinesse, great humility, great innocence: they would not sweare, nor use any obscene speech, their ordinary communication was of mortification; But when they became Masters of the Towne, they broke the lawes of all pudicity and honesty.

More especially an *Anabaptist* might not beare an office in a Country village, but afterwards *Iohn* of *Leyden* their Prophet would be King of the Universe, they would not suffer a man to weare a Ring, or a woman a silken Gowne: But after the surprise of *Munster* no Prince was so gloriously arrayed as King *Iohn* and his Officers, and his other Attendents.

They pretended that it was not lawfull for a Christian man to beare Armes or to punish offenders, whereas in *Munster* they exercised all manner of cruelty: King *Iohn* cut off his wives head in the Market-place, another Prophet his Brothers head before his Father, affirming it to be the will of the heavenly Father. And whereas some good Citizens were grieved at their disorders, and groaned under their Tyranny, and went about to shake of the yoke of King *Iohns* oppressions about 50. of them were taken and put to death with all manner of cruelty: *Iohn* of *Leyden* encouraging them, saying, that in that their doing they should doe God good service.

The History of the *Anabaptists* you shall finde in the fifth and tenth booke of *Sleidens* Commentaries: Master *Bullinger* hath written the same, and confuted their Errors *Lambertus Hortensius* hath written of the *Anabaptists* of the Low Countries, and *Iohn Gastius* Minister of *Zuricke* of their doings in *Zuitzerland*.

II The

II.

The Errors of the *Anabaptiſts*, ſet down by *Pontanus*, *Oſiander*, *Bullinger*, and others.

Set down by Pontanus *and* Bullinger.

Errors not to be tolerated in the Church.

1. *THat Chriſt did not aſſume his fleſh and bloud from the Virgin* Mary.

2. *That Chriſt is not true God, but onely endued with more gifts than other men.*

3. *Our righteouſneſſe not to depend upon faith in Chriſt, but upon the workes of Charity and Affliction.*

4. *They reject the Doctrine of Originall ſin and thoſe Doctrines that depend upon it.*

5. *They deny Baptiſme to Infants becauſe they cannot make confeſſion of their faith, affirming that the Baptiſme of children came from the Pope and the Devill: they call Baptiſme of Infants the marke of the Beaſt.*

6. *They rebaptize them that have bene already Baptized.*

7. *They dreame that before the day of judgement their Church ſhall deſtroy all the wicked, and obtaine a Monarchy, in which the godly ſhall reigne alone.*

8. *They allow men free-will in ſpirituall things.*

9. *They ſeparate themſelves from all other Churches, accounting themſelves onely pure and holy without ſin.*

Gaſtius pag. 10. Anabap. Sumunt ſibi omnes prædicandi munus.

10. *That the Office of the Miniſtrie is of no great efficacy, and that Laymen may preach and adminiſter the Sacraments.*

Errors not to bee ſuffered in a Common-wealth, without the Ruine of it.

Sleid. com. lib. 10. licere plebeis in magiſtratus arma ſumere.

1. *That it is unlawfull for a Chriſtian man to be a Magiſtrate, and that the people may depoſe them.*

2. *That it is not lawfull for a Magiſtrate to puniſh any malefactor whatſoevr with death.*

3. *That a Chriſtian man cannot with a ſafe conſcience take an Oath.*

4. *Nor by Oath promise fidelity to any Prince or Magistrate whatsoever.*

Non licere Christianis jusiurandum dicere. Sleid. lib. 10.

Errors not to be tolerated in Families.

1. *That a Christian man may not with a safe conscience possesse any thing proper to himselfe, but whatsoever he hath he must make common.*

2. *That wives of a contrary Religion may be put away, and that it is lawfull for them to take others.*

3. *That a Christian man may have many wives.*

III.

The Confutation of these Blasphemous and detestable Errors before named.

Error. 1.

Answer. THat *Christ tooke not flesh from the Virgin* Mary. This Error is flat against the first promise of Christ, *Gen.* 3. *The Seed of the woman shall breake the serpents head.* Against the promise made to *Abraham. Gen.* 22. *In thy seed, &c* To *David, Psal.* 132. 11. *Of the fruit of thy body, &c. Luke.* 1. *That which is borne of thee,* saith the Angell to *Mary, Rom.* 1. 3. *who was made of the seed of* David, *according to the flesh, whence in the New Testament, he is called the Sonne of man.* As also in *Esay, the son of a Virgin,* which could not be if he had not taken flesh upon him from the Virgin Mary: neither should our flesh have any hope of eternall life if he were not made flesh, neither should his passion or resurrection profit us at all. In this point the *Anabaptists* are worse then the *Papists,* yea then the *Turkes* themselves who confesse that Christ was borne of a Virgin. The *Melchiorists,* a kind of *Anabaptists,* doe not onely hold the opinion above named, but also are diabolicall and blasphemous as to curse the flesh of the blessed Virgin, by maintaining their error: The *Anabaptists* manifest themselves to be of the number of them whom the Apostle St. *John* speaketh of, 2. *Ep. verse* 7. *For many deceivers are come into the world, who confesse not that Iesus Christ is come in the flesh.*

That

That Chriſt was not true God. *Error 2.*

This blaſpemous Error is contrary to the holy Scripture as *Iob.* 1. *The Word was God, Iob.* 10. *I and the Father am one, Iob.* 4. *He that ſeeth the Father, ſeeth mee: I am in the Father, and the Father in me,* Col. 2. 9. *For in him dwelleth all the fulneſſe of the Godhead corporally.* Againe, 1 *Iohn* 5. *We are in him that is true, even in his ſon Ieſus Chriſt,* that is the *true* God. And againe, if he were not God, no created power had been ſufficient for the worke of our redemption and ſatisfaction of Gods wrath. This blaſphemous opinion reigneth among the *Anabaptiſts* in *Moravia*: I doe not find this to be maintained by our Engliſh *Anabaptiſts*, but to be the opinion of *Servetus*, who was burnt at *Geneva* and his followers. Anſwer.

Not to be ſaved by faith in Chriſt. *Error 3.*

What can be more contrary to the holy Scriptures than this deteſtable Error? Read *Iohn* 3. 16. *So God loved the world that he gave his onely begotten Son, that who ſo beleeveth in him ſhall not periſh but have life everlaſting.* Rom. 3. 24. *We are juſtified freely by grace through the Redemption that is in Ieſus Chriſt,* Rom. 3. 28. *We conclude that a man is juſtified by faith, without the workes of the Law* Anſwer.

By the worke of Charity and Affliction, the paſſion of Chriſt is a ſufficient ranſome for all our ſin; 1. *Iohn.* 1. *The bloud of Chriſt purgeth us from all our unrighteouſneſſe,* Iſa. 43. 25. *I am he that bloteth out all thy tranſgreſſions, for my owne ſake, and will not remember thy ſinnes.* Heb. 9. *He hath obtained for us eternall redemption:* nothing here perfect, 1. Cor. 13. *Neither in his ſight can any man living be juſtified.* Pſa 143. 2. Neither any troubled conſcience can be pacified. Rom. 5. 1. *Being juſtified by faith, we have peace with God, through our Lord Ieſus Chriſt.* And for afflictions they are either juſt puniſhments for our ſins, or fatherly corrections to ſtir us up to a holy life.

They reject the Doctrine of originall ſin, becauſe (ſay they) Chriſt hath taken away all evil, whether it be in the inclination or concupiſcence, according to that, *Behold the Lamb of God that taketh away the ſins of the world.* Alſo that children whereas they do neither good nor evill, are under grace and without ſin, but ſo.

ſo the Infants of all nations and Infidels may be ſaved, beinge without ſin, but the contrary appeareth by the effect of ſin *The reward of ſin is death*, Rom. 6. And *David* confeſſeth expreſly, Pſal. 51. *Behold, I was borne in iniquity, and in ſin my Mother conceived me.* And St. *Paul* called our inbred concupiſcence, *ſin dwelling in us.* And Eph. 2. *We were by nature the children of wrath.*

Error. 5. *They deny the Sacrament of Baptiſme to Infants.*

The ground of this Errour is Ignorance, they not knowing what Baptiſme is, pretending Faith and Repentance to be the eſſence of Baptiſme, which Infants are not capable of, and therefore not to be baptized:

To this I anſwer, As faith and repentance was not the eſſence of Circumciſion, but the outward Circumciſing of the fleſh, and the inward circumciſing of the heart.

So the eſſence of Baptiſme, is not faith and repentance, but the outward waſhing of the water, the word annexed, and the inward waſhing of the ſpirit.

Our Lord affirmeth, Joh. the 3. *Except a man be born againe by water and the Holy Ghoſt*, &c. St. *Auguſtine* affirmeth, Although ſound faith be not preſent: yet the Sacrament of Baptiſme may be ſound. The Greek Patriarch, writing to the German Divines, affirmeth in Baptiſme the matter to be water, the forme, the words, *viz.* This Servant of God is Baptized in the name of the Father, Son, and holy Ghoſt: the inſtrumentall cauſe to be the Miniſter.

Hieremiæ patri reſponſi.

The *Anabaptiſts* attribute too much in this Sacrament to their repentance, faith, mortification, and merit, and little or nothing to Gods mercy, which is moſt contrary to the nature of this holy Sacrament, which ſealeth up unto us our receiving into Gods favour and grace for his owne mercies ſake without any merit of ours.

To palliate this their abominable error, they pervert divers places of holy Scripture, as *Matth.* 28. *Mar.* 10. Out of the order of words, *Goe and teach all Nations, Baptizing them:* Becauſe that teaching is ſet before Baptizing they would have children taught before they are baptized.

To this I anſwer, 1. Whereas teaching is ſet before baptizing,

zing, *Mat.* 28. Baptizing is ſet before teaching, *Mar.* 1. 4. John *did baptize in the wilderneſſe, and teach the baptiſme of repentance*: And againe, where it is ſaid, *Repent and beleeve*: whether is faith or repentance firſt required?

But where finde you (ſay they) a literall command in all the new Teſtament for the Baptiſme of Infants?

To this I anſwer: The new Teſtament doth not literally command, *Remember to keepe holy the Lords day*, nor to ſay grace before nor after meales, or to pray with our Families evening, or morning, or for women to receive the Communion, and many other ſuch like things, which are morall duties, and may be ſufficiently proved by conſequence out of the holy Scriptures. As for example, in this very Text which they alleadge againſt the baptiſme of children, the baptiſme of children is there commanded: *Goe and teach all Nations, baptizing, &c.* The meaning is, goe and teach all them that are capeable of teaching, and baptize them that are capeable of baptizing: to make this more plaine.

If a man ſhould bid his ſervant, Goe ſheare all my ſheepe and marke them: if that ſervant ſhould ſheare all his ſheepe, and marke them onely that he had ſhorne, and not marke his Lambs, becauſe hee could not ſheare them: doth that ſervant fulfill his Maſters command? No more had the Apoſtles done if they had not marked his Lambs as well as his ſheep; although they were not capeable of teaching, yet they were capeable of marking or baptizing. In lawes and precepts that be generall, the numerations of ſingulars are not neceſſary; becauſe lawes doe command the whole kind: and therefore the holy Apoſtles baptized whole families, in which wee finde none excepted, as St. *Peter* baptized *Cornelius* and his family, *Acts* 10.48. St. *Paul* baptized the Jaylor, and all that belonged unto him, *Acts* 16. 33. *Lydia* and her houſhold, *Acts* 16. 15. The houſhold of *Stephanus*, 1 *Cor.* 1. 16. &c.

Againe, whereas our Lord commandeth, *Mark.* 10. *Suffer little children to come unto me, and forbid them not*; How properly can an infant come unto Chriſt but by Baptiſme? Repent they cannot, beleeve they cannot, as the *Anabaptiſts* affirme: But by baptiſme they may come, where the Miniſter in Chriſts ſtead receiveth

veth them and blesseth them; and why all this? *Of such is the Kingdome of God*, and therefore saith our Lord, *Forbid them not.*

St. *Peter* saith, *Acts* 2.39. *The promise is made to you and to your children*; and therefore be baptized. To whom the promise is made, and covenant, let no man forbid baptisme, which is the seal of the Covenant.

Again; the faith of the Parents may warrant their Infants baptisme: yea, though they have but an historical faith, and not a justifying, if they can *credere ad baptismum*, though not *ad salutem*, this faith maketh their children capable of baptisme: many in the Apostles times were baptized, having onely an historicall faith, as *Simon Magus*, and others.

Moreover, these phrases, *Teach and baptize*, *Repent and beleeve*, *Beleeve, and be baptized*, are meant of such as were of riper years, and made profession of the Christian faith, or else the estate of Christian Infants in the Gospel, were much worse then the condition of the Israelitish Infants under the Law: which to affirme, is an horrible indignity offered unto Christ.

Blasphemy. Instit. 4. cha. 16. ss. 6.

Last of all, most blasphemously they call baptisme of Christian mens children, the marke of the Beast, and to come from Antichrist, and especially from Pope *Innocent* the third, who lived about the year, 1213.

Learned Mr. *Calvin* affirmeth the baptisme of children to be a holy institution alwayes observed in Christs Church.

* *Vid The. harmony of their confessors. Orat. 40. upon Levit.*

* All the reformed churches use it, and it hath been the practice of the universall Church.

The Greek Church (who yearly excommunicate the Pope) to whom St. *Paul* preached, baptize their infants, as *Gregory Nazianzen* affirmeth.

And *Origen*, who lived about the yeare 226. about 1000. yeares before Pope *Innocent*, whom the *Anabaptists* would make the author of pedobaptisme.

Hoc si quis neglexerit & deriserit, mortis pœna afficietur, Relig. Moscovit.

The Russians, who received the faith from St. *Andrew* the Apostle, and account the Pope of *Rome* an Heritick, hold a necessity of baptisme, and put to death them that neglect and deride baptisme: what would they doe with these men who blaspheme it?

John. Fab. 17.

The *Abyssins* or *Ethiopians*, who received Christianity from Saint

Saint *Matthew* the Apoſtle, doe baptize their Infants: *viz* their male children at fourty dayes of age, and their females at eighty.

The *Armenian* Chriſtians, to whom St. *Bartholomew* preached the faith, baptize their Infants. *Baronius* writeth, that theſe Chriſtians had a thouſand Biſhops. *Guido de hæreſ.*

The *Iacobites*, who are a numerous ſort of Chriſtians, doe the ſame: yea, they marke their children with a hot Iron with the ſigne of the croſſe, alluding to the words of St. *Iohn*: *He ſhall baptize you with the holy Ghoſt and with fire.* *Th. a Jeſu de conver omnium gent. 1. lib. 7. pag. 506*

The *Copbtie*, or native Chriſtians of Egypt, to whom Saint *Marke* preached, baptize their Infants: theſe Chriſtians have no communion with the Pope of *Rome*. *Th. a Jeſu ibidem.*

The Indians to whom St. *Thomas* brought the faith, do the like. *Nevig. Ioſeph. indi, cap. 134.*

The *Matacaſian* Chriſtians in *Africa*, affirme children dying without baptiſme, to be deprived of eternall beatitude. *The it. Coſ. lib. 402.*

The *Melchites*, one of the greateſt ſort of Chriſtians in the Orient, as *Boterus* affirmeth, do the ſame. *Boter. relat. lib. pag 5.*

The *Neſtorians* under the Patriarke of *Muzal*, who as Cardinall *Variacus* affirmeth, are more numerous with the *Iacobites*, then the Chriſtians of the Latin and Greek Church, doe the ſame: Theſe account the Pope of *Rome* a reprobate Biſhop.

The *Circaſſians*, *Mengrellians*, *Giorgians*, *Maronites*, *Cephalians*, withall the orthodox Chriſtians in the Univerſe, baptize their Infants.

Eraſmus wondred what evill Divell entred them who forbid the baptiſme of Children uſed by the holy Catholike Church for above 1400. yeares.

Alſo the *Britains*, to whom *Simon Zelotes* preached, have alwayes baptized their children, and have honourably eſteemed of that Sacrament adminiſtred to their children untill ſome of theſe Hereticks fled hither out of *Germany*, where they burnt, hanged, and drowned men of that Sect, till they had ſuppreſſed them. They came into *England* about the yeare 1535. and, as they could be found, wee did the like to them, burning ſome, and baniſhing others: but ſince the yeare of our Lord 1640. they have crept out of their holes, lift up their heads, challenge our Divines to publique diſputations, preach in our Churches,

publish their blasphemies, print their bookes, seducing multitudes of people.

The barbarous cruelty of those Sectaries.

And moreover, to speake of the cruelty of these Sectaries, who depriving Infants of Baptisme, put them all out of the estate of grace, We read of *Herod* the Tyrant, who destroyed all the children in *Bethlem*, and the coasts thereof; is not this a far more cruell sentence, to set all Infants in no better state then Pagans and infidels, without Christ, *Aliens from the Common-wealth of* Israel, *as strangers from the Covenant of promise, having no hope, and without God in the world?* Can any sober Christian but thinke this to be a barbarous cruelty? *It is not lawfull to take childrens bread and give it to dogs:* but these conclude children to be no better then dogges. The Prophet *Elisha* wept when hee look't upon *Hazael* fore-seeing that he should dash the Infants of Israel against the wall: *Hazael* thought himselfe worthy to be so esteemed, if ever he should doe any such things. And certainly thus to deprive Infants of baptisme, is a more cruell act then to dash their bodyes against stones.

Let these men also consider how much they provoke Christs displeasure against themselves: he was greatly displeased with his Disciples for forbidding little children to come to him: and one day they shall finde him much more displeased with them, who with great violence oppose the bringing of children to Christ in this holy Sacrament, and with wrong, injury, & slander: prosecute the Ministers of Christ, who administer this Sacrament to Infants, condemning them for Ministers of Antichrist: yea, condemning all Churches for Antichristian, who will not cast their children out of the covenant of grace. The Lord open their eyes that they may see their errour, and repent of it.

To conclude, the baptisme of children is commanded in holy Scripture: the holy Apostles baptized whole families, the ancient Fathers testifie the same; the holy Catholicke Church of God alwayes used it. Let not the Devill enter into the heart of any man to beleeve a frantick, unlearned, mechanick man, or an Angell from heaven that teacheth a contrary Doctrine: What greater mischiefe can the Devill and his Imps do, then to make a schisme in the Church, and rob Almighty God of all his

his Lambs, and cut off ſo many millions of ſouls from the communion of the Church?

And alſo whereas our pious parents brought us to Chriſt, and dedicated us to God the Father, Sonne, and holy Ghoſt: let us take heed that we doe not renounce that holy Covenant, as Witches do when they compact with the Devill: remember our Lords words; *How can you eſcape the damnation of hell?*

They baptize them that have all ready been baptized. *Error.6.*

They doe that which the Scripture never commandeth, *Eph.* 4. St. *Paul* calleth it, *One Baptiſme*, neither was rebaptization ever recieved in the true Church of God; yea the Church taught that they that were baptized by ſuch Heretickes as erred not in the Doctrine concerning the Trinity were not to be re-baptized. Alſo the Imperiall Law puniſhed them with Capitall puniſhment who ſubmitted themſelves to a ſecond Baptiſme. Anſwer.

They dreame of Monarchy, in which the godly ſhall reigne alone, and deſtroy the ungodly, which is falſe; for Chriſts Kingdome in this world is ſpirituall, in which troubled conſciences ſhall be victors, and receive ſolid conſolation againſt ſin, the Divell, and all manner of temptations. Our Lord himſelfe ſaith, *My Kingdome is not of this World*, John 18. Likewiſe ſaith St. *Paul*; *The weapons of our war are not carnall, but mighty in operation*, 2. *Cor.* 10. Our Lord telleth us that the ſeparation betweene the godly and the ungodly ſhall not be untill the laſt day, Luke 18. Againe, *That the Sonne of man comming, ſhall hardly find faith upon earth*, Luke. 17. *In that night there ſhall be two in a bed, the one received, the other refuſed.* And Math. 15. *That the Angels ſhall ſeperate the godly from the ungodly, and the tares to remaine with the wheat untill the harveſt.* This Monarchy St. Peter confuteth in his ſecond Epiſtle 2. 9. Saying *the Lord knoweth how to deliver the godly out of temptations and to reſerve the uniuſt againſt the day of judgement to be puniſhed.* Therefore they are not to reigne alone here, the ungodly being killed. And although the Prophets ſeemed ſometimes to ſpeake of a corporall Kingdome, yet they expound themſelves, ſhewing that they ſpake of his ſpirituall Kingdome. To reigne with Chriſt. 1000. *Error.7.*

yeares before the ending of the world was the old Error of the *Chiliasts*, condemned above 1000 yeares agon by the Church of God.

Error 8. They *allow men free will.* So that we may doe those things which God commanded, and omit those things which God hath forbidden; otherwise (say they) God gave his Law in vaine: neither would he punish delinquents if he had not given them the power of free will.

Answer. It is answered, it is impossible that in our corrupt nature we should keep the Law, because it doth require a whole and absolute obedience in all things inward and outward; *of all the heart, all our soul, and all our might, And the sense of the flesh* (as St. Paul testifieth) *is enmity to God.* Also *the naturall man doth not understand the things that are of the Spirit*, 1 Cor. 2. Also *John* 3. *Man cannot take to himselfe any thing except it be given him from above.* So, Eph. 2. The unregenerate man is said to be dead.

Error 9. *They separate themselves from all other Churches, accounting themselues onely pure and holy; and for this cause some of them will not say this Petition of the Lords Prayer* (forgive us our trespasses) *saying, they are pure and without sinne.*

Answer. To this I answer with St. *John*, 1 *Epist.* 1. 8. *If we say we have no sin, we deceive our selves and the truth is not in us; if we confesse our sins, he is faithfull to forgive us our sins, and to cleanse us from all our unrighteousnesse: If we say we have not sinned, we make him a lyar, and his word is not in us.* To conclude the *Anabaptists* that say they have no sin, are of the Devill the father of lyes going about to make God a lyar who is truth it selfe.

Error. 10. [*The Office of the Ministry to be of no great efficacie with them.*] They doe not onely contemne the Office of the Ministry, but also the holy Scripture. As *Muncer* would speake scoffingly of it, *Bible, Bible*, Bable, Bable: they depend too much upon peculiar Revelations.

Answer. The sincere preaching the word of God in the publick Congregations by the Ministers of the Word lawfully called, profiteth much. Mal. 2. *The lips of the Priest shall preserve wisedome, they shall require the Law from his mouth.* Ezech. 44. *The Priest shall teach my people the differences between the holy and the prophane*

and

and cauſe them to diſcerne betweene the uncleane and clean. Rom. 1. 16. *The preaching of the Word is the power of God to ſalvation to every one that beleeveth. For this cauſe Chriſt taught in the Synagogues.* Every one among them taketh upon him to preach as a Miniſter, *John Becold* a Taylor of *Leyden*. The Apoſtle teacheth us *Heb*, 5. *That no man take this calling upon him except hee bee called of God.* Rom. 10. *How ſhall they preach except they be ſent?* And this ſtandeth with good reaſon, for every true Miniſter ſtandeth in Gods roome, being the Lords Embaſſadour to deliver his will. Who dareth take upon him to be the Lords Embaſſadour except he be ſent? *I have not ſent them* (ſaith the Lord) *and yet they run and propheſie lies in my name.* Piety and Juſtice are the two Baſes or Pillars that beare up humane Society and whereas the Devil goeth about in theſe his Impes to overthrow the dignity of the Miniſtry and of the Magiſtrate, what doth he elſe but endeavour to bring the whole world to Ruine & Confuſion. Rom 10. 1 Cor 1.

3. *The Confutation of their Errors not tolerable in a Common-wealth.*

THat it is unlawfull for a Chriſtian man to be a Magiſtrate or to be ſubject to a Magiſtrate. And why? They object that ſubjection came in with ſin; but Chriſt hath taken away ſin, and therefore no ſubjection. To this I anſwer; ſubjection is two fold, ſervil or civil: ſervile is the vaſſalage of a ſlave, which was not before the fall: civill for the common good was before: the former a curſe, the latter a bleſſing: *Eve* was ſubject to *Adam* before either of them ſinned. 2. They object that every beleever is now in the Kingdome of heaven, Chriſt alone muſt reigne. *Anſ.* There is a ſpirituall Kingdome ſtanding in grace, peace and joy, in which there is no diſtinction of perſons. There is alſo a civill Government, which cannot ſubſiſt without diſtinctions and order: there muſt be Maſters and ſervants; ſubjects and governours; and neceſſity requireth it, it is the bond of the Common-wealth. There is a Regiment in the hoſt of heaven; there is a regiment in the body, the members move by the direction of the Head, there is a Regiment in every Family, the ſervants acknowledge the Maſter, and the chil-

Error. 1.

Reſp.

Reſp. Object.

children their Parents. Among the irrationall creatures the Bees have their King, the Cranes their Leader, and the droves follow the principall Beaſt. St. *Paul* calleth Magiſtracy *a divine Ordinance*, All Gods Ordinances are good and lawfull: in the 82 *Pſalm* Princes are called Gods becauſe they are in Gods place. The *Anabaptiſts* themſelves who deſpiſed Government finding the neceſſity of it in *Munſter*, ſo that they could not ſubſiſt without Government, choſe themſelves a King with inferiour Officers under him.

*Error.*2 *That it is not lawfull for a Magiſtrate to puniſh, becauſe revenge is forbidden Chriſtian men.*

In this they erre, not diſtinguiſhing betweene revenge and puniſhment, which is from the Magiſtrate by reaſon of the execution of the Law grounded upon Gods Law, a lawfull puniſhment appointed by God. *The Magiſtrate* (ſaith St. Paul) *is the Miniſter of God appointed for thy good*; either for our naturall good, preſerving our lives, which bloody men would ſoone ruinate, who feare not ſo much hell as the halter; For our civill good, preſerving goods and poſſeſſions. For our morall good, in rewarding vertue, and puniſhing vice, he beareth not the ſword in vaine: For our ſpirituall good, by coactive power enforcing men to the duties of godlineſſe. In that notorious Apoſtaſie of *Iſrael*, when ſo many execrable enormities were committed; *When* Micah *had a houſe of Gods the Levite wanted maintenance; when his Concubine was raviſhed to death*, the Spirit ſtill prefixeth, *at that time there was no King in* Iſrael. We are beholding to Government for Order, Peace, and Religion: for Order, where no King is, every man will be his owne King: for peace, he that wil bee his owne King, will be a nother mans Tyrant: for Religion, every *Micah* will have a houſe of Gods without Government.

Jud. 17. 18. 19 chapters.

To conclude, Adulteries, Murtherers, Traytors, Witches, Burners of houſes may be put to death by the Magiſtrate to whom the ſword is given, and they are not killed, but ſuch in ſuffering, doe receive a juſt guerdon for their offences.

*Error.*3. That a Chriſtian man may not take an oath, becauſe Chriſt ſaith. *Thou ſhalt not ſweare at all*, which is repeated, *Iames.*5.

An I

And that it is enough to ſay, *Yea, yea,* and *nay, nay.*

Anſw. Chriſt doth not forbid an oath before a Magiſtrate, as it is a teſtimony of truth: he reproveth the Phariſees, who taught men that they ſhould ſweare, not onely by the name of God, as God had commanded, but alſo by heaven, by the earth, by their heads, &c. This vitious kind of ſwearing he forbiddeth, onely becauſe theſe things cannot be witneſſes of the things averred, nor puniſh lying, Neither doe the words following, *Let your communication be yea, yea,* and *nay, nay,* take away a lawfull oath; but admoniſh the godly of the goodneſſe of truth, and hatred of lyes. That a godly man may lawfully take an oath, appeareth by theſe reaſons following: 1. From the authority of holy Scripture, *By the name of God thou ſhalt ſweare,* Deut. 6. 4. The reaſon is ſet down, *Heb. 6. Becauſe the Lord is greater, and that an oath is the end of all controverſies:* ſo Pſalme. 15. *He that ſweareth to his neighbour and deceiveth him not.* 2. From the example of Chriſt and holy men in the old and new Teſtament. *Geneſ.* 24. 26. 3. From the worſhip of God: for an oath is part of Gods worſhip, being a calling upon God to be a witneſſe of the truth, and an avenger of the lie.

Nor by oath promiſe any fidelity, or bind himſelfe to any Prince or Magiſtrate whatſoever.

THis opinion openeth a gap to all Treaſons, Rebellions, and Truce-breakings whatſoever, If it be not lawful for a Chriſtian man to bind himſelf by an oath, then it is unlawfull for a Chriſtian man to keep ſuch an oath, *Iſaac* made a covenant with *Abimelech* King of *Gerer,* to doe one another no hurt, which being ſealed up with an oath, could not be violated without ſinning. The Prophet *Ezekiel* calleth the oath of obedience (which *Zedechiah* King of *Iſrael* made to the King of *Babel*) the oath of God: although the ſaid King was a Tyrant and an uſurper, without any lawfull ſucceſſion from *David*; yet he confirmeth it by the mouth of his Prophet, *Ezek.* 17. 18. *As I live, I will ſurely bring upon* Zedechiah *mine oath that he hath deſpiſed and my covenant which he hath broken, upon his owne head.*

Again, you may ſee how great a tie an oath is, and how ſe-

verily Almighty God doth punish the violation thereof in the story of the *Gibeonites*, *Iosh.* 9. *Joshuah* and the Princes haveing made a league with them (being beguiled by them, pretending that they came from a far Country) the congregation murmuring against the Princes, were answered by them after this manner, *We have sworn to them by the Lord God of Israel, now therefore we may not touch them, lest wrath bee upon us, because of the oath which we sware unto them.* About 400. yeares after, *Saul* in his zeale to the children of Israel, slew the *Gibeonites*; for which cause, 2 *Sam.* 21. the Lord plagued the whole Land, sending a famine upon them for three yeares, declaring himselfe, that it was sent because *Saul* had slaine the *Gibeonites*; who hanged up seven of *Sauls* sons given them by *David*, and then God was intreated for the Land

4. *Confutation of Errors not tolerable in Families.*

Error 1. THat a Christian cannot with a good Conscience have any thing proper, but all things common.

Answer. This community they ground upon the example of the Apostles in the Acts. *Ans.* An example maketh no Law: neither was this universall. *Peter* saith to *Ananias*, Acts 5. 4. *Whilst it remained was it not thine owne?* Again, 2 *Cor.* 9. *Every man as he purposeth in his heart, so let him give.* The property of goods is confirmed in the seventh Commandement. Again, 1 *Tim.* 6. The Apostle *chargeth rich men not to be proud, but bountifull, not to forsake their goods, but to use them well, by giving almes.* Againe, *Prov.* 5. 16. *Let thy fountaine bee dispersed abroad, and rivers of waters in the streets: let them onely be thine owne, and not strangers with thee.* Out of which we may gather, that every man hath a property in his owne.

Error 2. *That if their Wives be not of their Religion, they may put them away.*

Answer. THis is against the definition of marriage, which is a lawfull copulation of a man and a woman, not prohibited by the degrees of consanguinity or affinity. The marriage of an Infidell before God is in it selfe no sin.

Quidam impuri nebulones persuaserunt juxta Pauli vaticinium, 2 Tim. 3. *Stultis mulierculis, ut relictis propriis maritis ipsos sequerentur*, Bulling. *adver. Anabapt. lib.* 1. *fol.* 8.

The

The Apoſtle perſwadeth the beleever not to put away his unbeleeving wife, 1 *Cor.* 7.

Joſeph in *Ægypt* marryed the daughter of an Heathen Prieſt, and *Moſes* tooke the daughter of *Jethro*, who was not of the Circumciſion. Marriage is a lawful copulation of a man and a woman, not to be diſſolved during life, but for adultery.

That it is lawfull to have many wives. *Error.* 3.

To this I may oppoſe the words of Saint *Paul*, 1 *Cor.* 7. 2. *To avoid fornication, let every man have his own wife, & every woman her own husband.* Heb. 13. *Whoremongers and adulterers God will judge*, Exod. 20. 14. *Thou ſhalt not commit adultery*, Malac. 2. 15. *Did he not make one?*

4. *The Orthodox Doctrine of the Church of England, contrary to theſe deteſtable errors, taken out of the thirty nine Articles.*

HAving handled much poyſon, I think it fit to give the Reader to preſerve him from infection, ſome Methridate out of the *Pannarium*, or Medicinable boxe of our mother the Church, *viz.* Out of the Articles of Doctrine agreed upon for avoiding of diverſity of opinions, and eſtabliſhing of conſent touching true Religion: To which Articles every Miniſter refuſing to ſubſcribe, ſhould *ipſo facto*, be deprived, & all his promotions to be void, as if he were naturally dead. *Read the Statute.* *Anno* 13. *Reg. Eliz.*

Article 2.

1. *That Chriſt tooke Fleſh from the Virgin Mary.*

The Son which is the word of the Father, begotten from the everlaſting Father, the very eternall God, of one ſubſtance with the Father, took mans nature in the wombe of the bleſſed Virgin of her ſubſtance; So that two whole and perfect Natures, (that is to ſay) the God-head and the Man-hood, were joyned togetherin one perſon, never to be divided, whereof is one Chriſt, very God and very Man, who truly ſuffered, was crucified, dead and buried, to reconcile us to his Father, and to be a ſacrifice not only for originall guilt, but alſo for the actuall ſinnes of men.

Article 1.

2. *That Chriſt was God.*

There is but one living and true God everlaſting, without body, parts or paſſions, of infinite power, wiſedom and goodneſſe, the maker and preſerver of all things both viſible and inviſible; and in the Unity of this God-head are three Perſons of one ſubſtance, power, and eternity, the Father, Sonne, and holy Ghoſt.

Article 11.

3. *Of our juſtification by Faith.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jeſus Chriſt, by faith, and not for our owne works or deſervings: wherefore that we are juſtified by faith onely, is a moſt wholſome Doctrine, and very full of comfort.

Article 12.

4. *For good Workes.*

Which are the fruits of Faith, and follow after juſtification, albeit they cannot put away our ſins, and endure the ſeverity of Gods judgements, yet they are pleaſing and acceptable to God in Chriſt, and ſo ſpring out neceſſarily of a true and lively faith, inſomuch as by them a lively faith may bee evidently known, as a tree is diſcerned by the fruit.

Article 19.

5. *Of Originall ſinne.*

Originall ſinne ſtandeth not in the following of *Adam*, but it is the fault and corruption of the nature of every man that naturally is ingendred of the off-ſpring of *Adam*, whereby man is very far gone from Originall righteouſneſſe, and is of one nature enclined to evill, ſo that the fleſh luſteth alwayes againſt the Spirit, and therefore in euery perſon born into this world, it deſerveth Gods wrath and damnation, and this infection in nature doth remain, yea in them that are regenerated, whereby the luſt of the fleſh called in greek φρόνημα σαρκὸς, which ſome doe expound the wiſedome, ſome ſenſuality, ſome the affection, ſome the deſire of the fleſh, is not ſubject to the Law of God.

And although there is no condemnation to them that beleeve

leeve and are baptized: yet the Apoſtle doth confeſſe that concupiſcence and luſt hath of it ſelfe the nature of ſin.

6. Of the Baptiſme of Infants. Artiele 27.

Baptiſme is not only a ſigne of profeſſion and mark of difference, whereby Chriſtian men are diſcerned from other that bee not Chriſtned. but alſo it is a ſigne of regeneration or new birth, whereby, (as by an inſtrument) they that receive Baptiſme rightly, are grafted into the Church: the promiſes of the forgiveneſſe of ſin, and of our adoption to be the Sons of God, by the holy Ghoſt are viſibly ſigned and ſealed.

Faith is confirmed, and grace encreaſed by vertue of prayer unto God. The Baptiſme of young children is in any wiſe to be retained in the Church, as moſt agreeable with the inſtitution of Chriſt.

7. Of Free-will. Article 10.

The condition of man after the fall of *Adam*, is ſuch, that hee cannot turne and prepare himſelfe by his owne naturall ſtrength & good works to faith and calling upon God. Wherefore we have no power to doe good works pleaſing and acceptable to God, without the grace of God by Chriſt preventing us, that we may have a good will, and working with us when we have that good will.

8. Of being without ſinne. Article 15.

Chriſt is alone without ſin; *If we ſay we have no ſin, wee deceive our ſelves, and the truth is not in us.*

9. Of the Civill Magiſtrate. Article 37.

We give unto the Kings moſt Excellent Majeſty that Prerogative which wee ſee to bee given to all godly Princes in holy Scriptures by God himſelfe, that is, that they ſhould rule all eſtates and degrees committed to their charge by God, whether they bee Eccleſiaſticall or Temporall, and reſtraine with the Sword the ſtubborn and evill doers.

The Lawes of the Realme may puniſh Chriſtian men with death for heynous and grievous offences.

It is lawfull for Chriſtian men at the commandement of the Magiſtrate, to weare weapons and ſerve in the wars.

Article 38. 10. *Chriſtian mens goods are not common.*

The riches and goods of Chriſtian men are not common, as touching the right, title, and poſſeſſion of the ſame, as the *Anabaptiſts* doe falſely boaſt.

Article 39. 11. *A Chriſtian mans Oath.*

As wee confeſſe that vaine and raſh ſwearing is forbidden Chriſtian men by our Lord Jeſus Chriſt and *James* his Apoſtle: ſo wee judge that Chriſtian Religion doth not prohibite, but that a man may ſweare when the Magiſtrate requireth, in a cauſe of Faith and Charity, ſo it be done according to the Prophets teaching, in judgement, juſtice and truth.

5. *Of the ſeverall ſorts of Anabaptiſts.*

IT befell the *Anabaptiſts* as other Hereticks, to wit, having once forſaken the truth, there is no end of their Errors. As the Spirit encreaſeth, ſo many things were altered, and new things received by the brethren as Oracles from heaven.

Hiſtor. David Georgi. *fol.* 17. Firſt, they brake aſunder into four Sects, and *David George* tooke upon him to reconcile them: who being poſſeſſed with the Devill, prefer'd himſelfe moſt blaſphemouſly before Chriſt himſelfe, daily they were devided more and more.

There are fourteen ſeverall ſorts of *Anabaptiſts*, according to their ſeverall ſorts of Errors or Authors, ſet downe by *Alſtedius* in his *Indice Theologiæ Polemicæ*, Page 565. *viz.*

Muncerians.	*Adamites.*
Apoſtolickes.	*Hutites.*
Separatiſts.	*Auguſtinians.*
Cathariſts.	*Becheldians.*
Silentes.	*Melchiorites.*
Enthuſiaſts.	*Georgians.*
Liberi.	*Mennoniſts.*

Whoſe

VVhoſe ſeverall Errours I purpoſe to touch. 1.

Muncerians, ſo called of *Muncer* before named, who raiſing a ſedition of Boores in *Germany*, was defeated, taken and beheaded about the yeare of our Lord God, 1525. Hee preached that all goods muſt be common, and all men free, and of equal dignity. That God had commanded him to deſtroy all the ungodly, and torepurge the Church. Muncerians. *Sleid. com. lib. 5.*

Apoſtolickes, a kind of Anabaptiſts, becauſe they would bee like the Apoſtles, they wandred up and downe the Countreys without ſlaves, ſhooes, money or bags, preaching up & downe their celeſtiall vocation to the Miniſtery of the Word, they waſhed one anothers feet; and leaving houſes, wives, & trades, they were ſo burthenſome to the brethren, that at laſt they were excommunicated as idle drones. They diſſolved the bands of marriage when they liſted, putting their wives away as oft as they pleaſed. 2. Apoſtolicks.

Separatiſts, a kind of *Anabaptiſts*, ſo called, becauſe they pretended to be ſeparated from the world. They condemned fine cloaths. To them that laughed they would cry: *VVoe be to you that laugh, for hereafter ye ſhall mourn.* They did looke ſadly, & fetcht deep ſighs; they avoided marriage meetings, feaſts, muſick, and condemned bearing of armes and Covenants. 3. Separatiſts.

Cathariſts, who deny children Baptiſme, affirming that they have no Originall ſinn, and pretending themſelves to be pure and without ſin. Theſe will not ſay the Petition in the Lords Prayer, *forgive us our Treſpaſſes.* 4. Cathariſts.

Silentes, who deſpiſe all humane conſtitutions, and diſpatch their buſineſſe with great ſilence, they anſwer all queſtions of Religion with much ſilence. 5. Silentes.

Enthuſiaſts, who pretend that they have the gift of Propheſie by dreams, to which they give much credit. They would lye in trances like men having the falling ſickneſſe, and then would declare ſtrange things which God had revealed to them, *viz.* That Anabaptiſme was holy, that Pedobaptiſme came from the Devill, and that *Zwinglius* was in hell, &c. 6. Enthuſiaſts.

Liberi, a ſort of *Anabaptiſts* who underſtand the liberty we have in Chriſt carnally: and beir freed from Chriſt, they think themſelves freed from paying any rent, tribute, or tiths, and 7. Liberi.

and take unto themſelves liberty to commit all uncleaneneſſe whatſoever.

8. *Adamites.* *Adamites*, a kind of *Anabaptiſts*, who think cloaths to be curſed, and given to man for a puniſhment of ſin, whereas they think themſelves to be innocent and without ſin.

9. *Hutites.* *Hutites*, who boaſt themſelves to be the only children of God and heirs of heaven, ſo called of *John Huta*; this *John Huta* dyed in priſon. Theſe Anabaptiſts deny the deity of Chriſt.

10. *Auguſtinians.* *Auguſtinians*, who affirme the entrance into Paradice to have been ſhut up untill *Auguſtine* the *Bohemian* opened it for himſelf and thoſe that were of his ſect.

11. *Beucheldians.* *Beucheldians*, a kind of Anabaptiſts, ſo called of *John Beuchelcomius*; theſe affirme Polygamie to be permitted in the Goſpell, and that it is a holy thing to have many wives.

12. *Melchioriſts.* *Melchioriſts* are Anabaptiſts, ſo called of *Melchior Hofman*, who was their Prophet at *Strausborough*, whom they doe expect to come at the day of Judgment with *Elias*. They alſo affirm the bleſſed Virgin *Mary* not to be the Mother of our Lord, but to be as a Conduit through which Chriſt paſſed, ſo that he tooke nothing from her, neither was borne of her. This *Hofman* was ſo wicked as to ſay, *Maledicta ſit caro Mariæ.*

13. *Georgians.* *Georgians*, certaine Anabaptiſts, followers of *David George*, who was Father of the *Familiſts*, boaſted that he was a great Prophet, the Son of God, greater then Chriſt: and he ſhould riſe three yeares after his death, and reſtore the Kingdome of *Iſrael*.

14. *Menoniſts.* *Menoniſts*, ſo called of *Menon a Friſian*, by whoſe name the Anabaptiſts were generally called, as if all their other denominations had been loſt and buried.

Hiſt. Anabapt. page 53. These fourteen are named by *Alſtedius*: Mr. *Bullinger* in his firſt Book againſt Anabaptiſts, nameth others, as ſome of them under pretence of childiſh innocency, plaid many odde pranks: one having kept his Excrements in ſtore many dayes, poured them out in the ſtreet, and turned himſelfe naked into them,

15. *Pueris ſimiles.* ſaying, *unleſſe we be made like little children, wee cannot enter into the Kingdome of heaven.* Others for the ſame reaſon would ride upon ſticks and Hobby-horſes (like children) in great companies, and women would runne naked with them, and then

then in pure innocency they lay together, and ſo in the end it proved childrens play indeed.

Servetians, a blaſphemous kind of *Anabaptiſts*, ſo called of *Servetus* a Spaniard, whoſe Hereſies are ſet downe by *Pratolus*, *Bullinger*, and others; hee called the baptiſme of Children an horrible abhomination: he would not have them baptized before they were 30. yeares old. This *Servetus* denyed the Deity of Chriſt, and was burnt for his blaſphemous opinions, *Octob.* 27. in the yeare of our Lord, 1553. at *Geneva*.

Libertines, who make God the Author of ſin, and deny the reſurrection of the body: againſt theſe Mr. *Calvin* hath written a Treatiſe: *Bullinger* telleth us of divers ſorts of *Anabaptiſts* called *Liberi*, *vid. ſup.*

Denkians, a ſort of *Anabaptiſts*, of which *Denkius* was chiefe, who taught that the Devill and wicked men ſhould be ſaved. This *Denkius* was converted by *Oecolampadius*, Miniſter of *Baſil*.

Semper Orantes, who would always pray, and neglect all other duties.

Deo relicti, *Anabaptiſts* that relying only upon God, refuſe all meanes that God hath appointed.

Monaſterienſes, or magnificent Anabaptiſts, ſo called becauſe of their bravery under their K. *John*, who added many things unto the hodgepodg of their errors: as the having many wives, which he pretended to receive from the heavenly Father; and it was no burthen for a man to have never ſo many in *Munſter*, they being provided for out of the common ſtocke. They put away barren women, and women paſt children as good for nothing, and committed them to Curators to keep: whereas they had many wives, yet it was acccounted a great offence for one wife to looke (*diſtorto vultu*) but awry upon her ſiſter wife, yea, accounted a capitall crime.

Yea, at this day they have a new crotchet come into their heads, that all that have not beene plunged nor dipt under water, are not truly baptized, and theſe alſo they re-baptize: And this errour ariſeth from ignorance of the Greek word, *Baptize*, which ſignifieth no more than waſhing or ablution, as *Heſychius*, *Stephanus*, *Scapula*, *Budeus*, great Maſters of the Greeke tongue make good by many inſtances and allegations out of many Authors.

In holy Scripture it is used generally to wash, *Luke.* 11.38. The Pharisees wondred that he had not first washed ἐβαπτίσθη So *Heb.* 9. 10. διαφόροις βαπτισμοῖς *Marke.* 7.3. *Except they wash oft they eate not.*

And both are allowed by our Church: and sprinkling hath been rather used among us, by reason of the coldnesse of our climate, and the tendernesse of our Infants.

The *Abissins* baptize not in Fonts as wee doe, but in the Church-porch, but with a pot-full of water: *Alvares* of the *Ethiopians* c.5.

They will tell us that Christ was baptized in the River, and the Eunuch in the River.

True it is, for then they had no Churches, nor Fonts, which now are to be used; but in what River was *Cornelius* and his family, or the *Jailor* and his family plunged in?

Againe, if the spirituall grace be sufficiently expressed by a little water sprinkled, as by ducking in a River: then dipping is not necessary; as a little bread in the Sacrament of the Lords Supper, is of as much efficacy as a whole loafe. The Apostle telleth us, *Heb.* 9. 13. of sprinkling them that were unclean.

Cyp. Epist. 76. ad Mag. 1.

S^t. *Cyprian* telleth us true Baptisme to be as well by sprinkling as by dipping.

It is impossible (saith M^r. *Bullinger*) to set downe all the differences and contrary opinions of the *Anabaptists* with all their pernicious Sects and Factions; and true it is, that almost every one of them hath some peculiar toy or figment in their heads, upon which they are divided, and oft excommunicate one a nother.

6. *Of their manner of re-baptizing, and other Rites.*

Manner of Re-baptizing.

THey flock in great multitudes to their *Jordans*, and both Sexes enter into the River, and are dipt after their manner with a kind of spell, containing the heads of their erroneous Tenents, and their ingaging themselves in their schismaticall Covenants and combination of separation.

Manner of receiving the Communion.

In the Thames and Rivers, the Baptizer, and the party baptized goe both into the Rivers, and the parties to be baptized are dipped or plunged under water. They receive the holy Communion most unreverently, sitting with their hats upon their heads.

Of thier marriages.

For

For their Marriages, they marry not in their Congregations, but in private after this manner: *Barbara* (ſaith the Bridegroome) *wilt thou have me, the brother of the Lord, a man newly regenerate of water and the holy Ghoſt? are you of that Church whereof I am a member?* She anſwereth, I am re-baptized (God bee praiſed) and will co-habite with no man but with a Brother of the ſame faith: to whom the Bridegroom replyeth, give me thy hand, and give me a kiſſe, and I take thee to wife, both for our faith approved in Baptiſme, and becauſe my ſpirit is exceeding enamoured of thee: the Bride ſaying the ſame words, the marriage is conſummated. *Gaſt. 363. de Catap. erroribus.*

For their ſpirituall marriage, which is their promiſcuous uncleanneſſe. *Spiritual marriages.*

They affirm, thoſe women ſin grievouſly that lye with their husbands that are not re-baptized, becauſe they are Gentiles, but it to be no ſin at all for them to ly with any man that hath been re-baptized, becauſe the heavenly Father hath ſo commanded. *Bulling. adver. Anabapt. lib. 2. fol. 42.*

Gaſtius, reporteth, that a certaine Mayd of modeſt behaviour, who had dwelt with her Maſter honeſtly many yeares, being ſeduced by the *Anabaptiſts*, lived among them, and after a moneth returned to ſee her old Maſter, who ſaluted her merrily after this manner: why doſt thou ſuffer thy ſelfe to be ſeduced by thoſe impure knaves? a woman having once loſt her honeſty, what hath ſhe left her? The Wench anſwered, they told me; that the heavenly Father commanded it, and therefore I was moſt obedient in all things to all men, and denyed no man the duty of ſpirituall marriage that did require it: Her Maſter anſwered, fie upon thee bold whore, that doeſt not onely glory in thy great ſinne, but alſo accounteſt thy abominable wickedneſſe to be pleaſing unto God! Thus they deceive the poore people, they perſwade ſimple women, under pretence of Gods Commandement, that they cannot be ſaved, except they proſtitute their bodyes to their brethren, and play the harlots. Page 36. *de Catabap. error.* *Bulling. adver. Anabap. pag. 4.* Community of women. *Bulling. adver. Anabap. lib. 2. fol. 37.* *Quidam impuri nebulones perſuadebant levibus mulierculis non poſſe ipſas ſalvari niſi pudicitiam ſuam proſtituerent, abutebantur autem non abſque blaſphemia verbo Domini, &c.*

For this community of women they had divers reaſons worthy of Regiſtring.

That Chriſtians muſt renounce for Chriſt ſake thoſe things that they love beſt, and are moſt deare unto them, and therefore women muſt renounce their beloved honeſty.

That for Chriſts ſake we muſt undergoe all manner of infamy.

That Publicans and Harlots ſhall enter Heaven before the Phariſees, & therefore common women before honeſt Matrons.

Againe, as we are all one ſpirit; ſo wee muſt be all one body; again, one faith, one charity.

* Ordination. For their manner of * Ordination of their Miniſters.

The *Anabaptiſts* are all Preachers, every man at his pleaſure taketh upon him to be the Lords Embaſſadoure: as *Iohn Becold* the Tailer of *Leyden*; *Iohn Matthias*, the Baker of *Harlem*; and hence have our Coblers, Shooe-makers, and Oſtlers, &c. learnt to take upon them this divine calling, of which the holy Ghoſt ſpeaketh, *No man taketh this calling upon him, except he be ſent of God.*

Learning. For their learning, they have none at all, all Bookes they burnt in *Munſter* but the Bible; many of them can ſcarcely read: yea *Gaſtius* affirmeth that many of their Preachers never ſaw a Bible.

Places of meeting. For their places of aſſembling, they doe not meet in Churches; their going thither (ſay they) is like the going of the Heathen to their Idoll Temples, but rather in woods and ſecret places, and this rather in the night then in the day, darknes being fitteſt for their devotions. In *Munſter* they burnt the Church of St. *Maurice*, and made ſtore-houſes of others.

For their manner of preaching, they pleaſe the common people well in preaching community of goods, every man to be alike, exemption from paying of rent, tribute, and tithes; putting downe of Magiſtrates; and commonly they rail as if they were mad againſt the Reformed Preachers that go about to detect their errors, and teach them obedience.

They affirme *Luther* to be worſe then the Pope, and hate the Proteſtant Preachers more then the Popiſh Prieſts.

For Miracles they can do none, except it be a miracle (ſaith *Gaſtius*) to make halfe-witted men ſtarke mad, or to make full Armories ſoone empty. One of their Prophets pretended to do a great Miracle, *viz.* in the night time he cauſed to put a great

num-

number of fiſhes into a foule puddle, where the people uſed to waſh horſes, and in the morning he called the people together, and prophelied: Thus ſaith the Lord, caſt nets into this puddle, and you ſhall get good fiſh; (a thing incredible, for never fiſh was ſeen there,) but at his command, his Diſciples caſt a net & incloſed multitudes of fiſhes, ſo that the net brake. Thus the prophane Raſcall (ſaith my Author) would imitate the miracle of Chriſt, and God in his anger gave efficacy of error to that falſe miracle, by which he deceived many.

7. *How Chriſtian Princes have ſuppreſſed theſe Sectaries. and eſpecially how they have beene puniſhed in* England.

AS you have heard of their deteſtable and blaſphemous Errors; ſo I purpoſe to ſpeake a word or two of the ſevere puniſhments inflicted upon thoſe wicked Sectaries.

Anabaptiſme continued in *Germany* in its vigour not much above ten years, they were deſtroyed & ſuppreſſed by the Chriſtian Princes and Magiſtrates; at *Frankfus* there were ſlain about 5000 of them, and 300 executed with *Muncer*; at *Norimberg* alſo a great number was ſlain; at *Zuricke* they drowned them that were re-baptized; at *Vienna* they did the like; at *Paſſaw* many were burnt and drowned; in the Low Countries at *Amſterdam*, *Leyden*, *Harlem*, and in all other places elſe, they were ſeverely puniſhed. *Pontanus* writeth of the deſtruction of 150000. perſons. *Gaſt.* 250

Gaſtius de Anabapt. exord. lib. 1. *Decrevit ſenatus Tigurinus mergere eum qui merſerit baptiſmo eum qui prius emerſerat Gaſt. p* 178. *lib.* 1. *Vno die multi ab Catabaptiſmum ſub merſi ſunt.*

The Chriſtian Princes and Magiſtrates never left burning, drowning, and deſtroying them, till their remainder was contemptible: a remnant of them came into *England* in two ſhips, where they have lyen lurking. They came hither about the year 1535. In the year 1538. we read of them in our Chronicles, *viz.* upon the 24. day of *Novem.* in the ſaid year, four *Dutch Anabaptiſts* bare Faggots at *Pauls Croſſe*; and again of the burning of two *Dutch Anabaptiſts* in Smithfield the 27. day of *November*. *Howes Chr. p.* 576. *Howes* 579.

Again of two *Dutch Anabaptiſts* burnt in the high way beyond *Southwark*, leading to *Newington*, *Anno* 1539. Again, upon Eaſter day, 1575. of a Congregation of *Dutch Anabaptiſts* diſcovered in a houſe, without the Barres at Algate, of whom 27. *Hawes* 679.

were taken of them, four recanted at *Pauls Croſſe*, the 25 day of *May*, in forme followiug.

Whereas *I.T.R.H.* being ſeduced by the divell, the ſpirit of Error, and by falſe Teachers have fallen into moſt damnable and deteſtable errors, namely.

1. That Chriſt took not fleſh of the ſubſtance of the Virgin *Mary*.

2. That the Infants of the faithfull ought not to be baptized.

3. That a Chriſtian man may not be a Magiſtrate, or beare the ſword or office of Authority.

4. That it is not lawfull for a Chriſtian man to take an oath.

Now by the grace of God, and through conference with good and learned Miniſters of Chriſts Church, I underſtand the ſame to be moſt damnable and deteſtable Herefies, and doe aske God before his Church mercy for my ſaid former errors, and doe forſake, recant, and renounce them, and abjure them from the bottome of my heart, proteſting that I certainly believe.

1. That Chriſt took fleſh of the ſubſtance of the Virgin *Mary*

2. That the Infants of the faithfull ought to be Baptized.

3. That a Chriſtian man may be a Magiſtrate, beare the ſword and office of Authority.

4. That it lawfull for a Chriſtian man to take an oath.

And further I confeſſe, that the whole Doctrine eſtabliſhed and publiſhed in the Church of *England*, and alſo that is received in the *Dutch* Church in *London* is found true, and according to Gods Word, whereunto in all things I ſubmit my ſelfe, and will be moſt gladly a member of the ſaid *Dutch Church*, from hence forth utterly abandoning & forſaking all and every *Anabaptiſticall* errors, *Anno* 1575. in the 17. year of Queen *Elizabeth* of bleſſed memory, one man and ten women, *Dutch Anabaptiſts*, were in the Conſiſtory of *Pauls* condemned to be burnt in *Smithfield*: but after great paines taken with them, onely one woman was converted, and the other were baniſhed the Land.

The 22. of *July* in the ſame yeare, two *Dutch-men Anabaptiſts*, were burnt in *Smithfield*, who dyed in great horror, crying and roaring: this was the entertainment that theſe Sectaries had in times paſt.

Cambden in the life of Queen *Eliz. p.* 35.

In the yeare 1561, a Proclamation was ſet forth by Queen Eli-

Eliſabeth, whereby ſhe commmanded the *Anabaptiſts*, and ſuch like Hereticks which had flocked to the Coaſt-Towns of *England*, from the parts beyond the Seas, under colour of ſhunning of perſecution, and had ſpread the poiſon of their Sects in *England*, to depart the Realme within 20 dayes, whether they were naturall borne people of the Land, or forraigners, upon paine of impriſonment and loſſe of goods.

8. *Of the audacious boldneſſe of theſe ſectaries at this time.*

BEfore you have heard of the condition of theſe Hereticks in times paſt: but with griefe of heart I ſpeake it, Now they lift up their heads, they write books and publiſh them in defence of their deteſtable opinions, of which I have ſeen ſome: the one by one *Edward Barber*, and two other by A. *R.* Anno 1642. A fourth by one *Lamb*, with others, and this without any controll that I can heare of. Yea, they challenge our Divines openly to defend their Tenets by diſputation, and to ſatisfie the people. Dr. *Featly* gave them a meeting in *Southwarke*, where foure of their Diſputants appeared on their ſide, beſides a great number of the vulgar: of which meeting the Doctor hath given the world an account. Would to God our religious Patriots aſſembled in Parliament would at length take care (as they have done of the Romiſh Emiſſaries) to ſuppreſſe theſe, that the name of God be not blaſphemed: that they may not infect the ſimple people with their abhominable Errours. Was not all *Iſrael* plagued for the execrable things taken by *Achan*? who can tell whether the plagues of God that are upon us, are for not puniſhing theſe deteſtable Sectaries and others? Alas our poore Church is oppreſſed, and who layeth hand to help? The plague of Hereſie is among us, and wee have no power to keep the ſick from the whole.

The Wolves that were wont to lye in the woods, are come into our Sheep-fold, and roare in the holy Congregations. *Oh thou Sheepheard of Iſrael, why haſt thou broken downe the hedge of this thy Vineyeard which thy right hand hath planted? The Bore out of the Wood, and the wild beaſt out of the Field doe devour. Oh remember*

not

not againſt us our former iniquities, let thy tender mercyes prevent us, for we are brought very low.

The Confeſſion of Faith of thoſe Churches which are commonly called *Anabaptiſts*, Printed at *London* in the yeare of our Lord God, 1644.

Subſcribed in the Names of 7. Churches in *London*.

William Kiffen.	*Tho. Skippard.*	*Thomas Kilcop.*
Thomas Patience.	*Thomas Munday.*	*Paul Hobſon.*
John Spilsbery.	*Thomas Gunne.*	*Thomas Gore.*
George Tipping.	*John Mabbat.*	*Joſeph Phelps.*
Sam. Richardſon.	*John Webbe.*	*Edward Heath.*

Set downe in 52. Articles.

In which Articles you ſhall finde ſome Rats-bane covered with a great deale of Honey.

1. IN the 38. Article, that the due maintenance of the Officers, (*viz.* the Miniſters) ſhould be free, &c. their meaning being, that their maintenance ſhould depend upon the voluntary contribution of their people: this their opinion is moſt impious and ſacrilegious, and directly repugnant to Gods Law.

2. In the 39. they affirme Baptiſme to bee an Ordinance of the new Teſtament, given by Chriſt to be diſpenſed onely upon perſons profeſſing faith, or that are Diſciples, or taught, who upon a profeſſion of faith ought to be baptized.

By this Article moſt cruely they exclude all Infants baptiſme from the Sacrament of entrance into the Church, being the onely outward meanes of their ſaluation.

3. In

3. In the 40. they making dipping neceſſary, which Chriſt never commanded.

4. In the 41. the perſons deſigned by Chriſt, ſay they, to diſpenſe this Ordinance: a preaching Diſciple, it being tyed to no particular Church-officer, nor perſon.

5. In the 42. Article, that ſuch to whom God hath given gifts may preach. When *Muncer*, a ſeditious *Anabaptiſt*, began firſt to preach, *Luther* adviſed the Senate of *Mulhus*, to demand of him what calling hee had: and if hee ſhould avouch God to be his Author, then they ſhould require him to prove his extraordinary calling by ſome evident ſigne. For whenſoever it pleaſeth God to change the ordinary courſe, and to call any man to any office extraordinarily, he declareth that his good will and pleaſure by ſome evident ſigne: If the *Anabaptiſticall* Calling be ordinary, let them prove it by Scripture; if extraordinary, let them prove it by Miracles.

HEre I might adde the ſumme of a Treatiſe of Maſter *Johnſons*, (who ſtileth himſelfe Paſtour of the exiled Engliſh Church at *Amſterdam*:) written againſt two errours of the *Anabaptiſts*, maintained by them at this day. The one concerning the Baptiſme of Children, the other concerning the Anabaptiſme of elder people, what ſpecious ſhewes ſoever they make, ſaith hee, perverting the Scriptures; filling their mouths with falſehood and blaſphemy, abuſing the people of God, reproching and challenging all ſuch as ſtand againſt their Errors and Hæreſies, *Goliah* like defying *Iſraell*: yet (ſaith my Author) their opinions are ſuch as pervert the Goſpell of Jeſus Chriſt, bereave the Church of the grace and favours of God, to yong and old, &c. *Vid.* his Epiſt.

1. Babptiſme to be adminiſtred to the Infants of the faithfull.

Firſt, for his grounds and reaſons for the baptiſme of children he alledged ſeven.

1. Becauſe it is the Commandement of God to give the ſigne and ſeale of his Covenant of Grace to his people and their ſeed, in their infancy, throughout their generations. Which Ordinance of the Lord hath never been repealed, but abideth ſtabliſhed upon a certaine and perpetuall ground, which 1. *Reaſon. Gods Commandt.* Gen. 17. 12. 13, 14.

Exod. 12. 48, 49. Acts 2. 38. & 3. 25. & 16. 31. 15. 8, 9, 10. Gal. 3. 8. 29. Esa 54. 10. Luke 20. 37, 38. Heb. 11. 13. 16. & 13. Luke 1 54, 55. 72, &c. Rom 4. 11. 16, 17. & 8. 20 Rev. 14. 6.

is, his promise and Covenant of grace made with the faithfull and their seed for ever.

2. *Confirmed by Christ.* Math 28. 18, 19. Math. 15. 15, 16. Gal. 3. 8. 29. Gen. 12. 3. & 17. 4, 5. 7. Rom. 4. 9. 17. & 11. 13. 16. & 15. 8. 16. 2 Cor. 1. 20. Esa. 42. 6, 7. & 49. 6. Acts 3. 46, 47. John 10. 16. 1 Cor. 1. 9. 13. & 12, 13. Eph. 2. 11. 22. & 3. 9.

2. Because Christ hath confirmed the same, when hee sent forth his Apostles, and appointed them to make all the Nations Disciples, & to baptize them in the Name of the Father, the Son, and the holy Ghost. For to make *Gentiles* Disciples, is by the Gospel to bring them unto the Covenant of God, made with *Abraham* the Father of many Nations, for salvation, through the Name of our Lord Jesus Christ. Which being a Covenant everlasting, and including the faithfull and their seed, (Baptisme which did now succeed and seale it, in stead of Circumcision) was therefore by this appointment of Christ, to be administred unto all that should be brought & comprehended under that Covenant of Grace: and consequently, both to such as were of years, comming to the faith of Christ, and to their children, being yet Infants. Otherwise the Gentiles should not with the Jewes be made co-heriters, and of the same body, and joynt partakers of the Promise of God in Christ, as the Scripture teacheth.

3. *The Apostles practises.* Acts 16. 15. 33. 1 Cor. 1. 16. Gen. 15. 6. & 7. 26, 27. & 21. 4. Exo. 12. 48, 49.

3. Because it was the Apostles practise at the publishing of the Gospell through the world, to baptize both the house-holders themselves that believed, and their housholds also: Like as *Abraham* himselfe first beleeved, and then was circumcised, and all his family with him: and as the strangers of the Gentiles which received the faith of the Jewes, was circumcised likewise, with all the Males that were his.

House impleth children therein. Gen. 30. 30. & 45. 18, 19. 46. 5, 6, 7. Numb. 3. 15, &c. Psal. 115. 12, 13, 14. 1 Tim. 5. 8.

4. *The children of Beleevers are holy.* 1 Cor. 7. 14. Rom. 11. 16. Act. 3. 25. Gal. 3. 29. Esa. 46. 3, 4. Psalm 22. 10. 30. & 71. 6. & 115. 12, 13. 41. 15. Luke 1. 41. 44. Acts 10. 47.

4. Because Children of beleevers are holy, and are *Abrahams* seede and heires by promise of the Kingdome of Heaven. And who can then with-hold the Baptisme of water from them to whom God vouchsafeth the Baptisme of his Spirit, and the blessing of *Abraham* to an inheritance everlasting.

5. Because

5. Becauſe Baptiſme is the Lords ſigne of his waſhing away of our ſins, receiving of us into the Church, and incorporating of us into Chriſt for ſalvation by his death and reſurrection. Wherefore the children of Beleevers are partakers, as well as they which be of yeares; and therefore can no more be deprived of Baptiſme, then of remiſſion of ſins, entrance into the Church, ingraffing into Chriſt, & ſalvation by his meanes.

5. *Signe of waſhing away of ſinne.* Rom 6. 3. & 5. 14, 15. Zac. 13. 1 Cor. 1. 13. 16. & 2. 13. Act. 4. 12. 16. 30, 31. 32, 33, 34.

6. Becauſe there is one Baptiſme, as there is one Body, and one Mediator, and confirmer of our Covenant of grace to the faithfull, and their ſeed in all ages, ſo as therefore one and the ſame Baptiſme pertaineth to the children of the faithfull, together with the Parents themſelves, as they are alſo one and the ſame body with them, having one and the ſame Mediator and ratifier of Gods Covenant of grace unto them, even Jeſus Chriſt the head and Saviour of his Church, which is the body, the fulneſſe of him that filleth all in all things.

6. *One Baptiſme.* Eph. 4. 5, 6. 1 Cor. 12. 13. & 10. 1, 2. Exod 12. 37. 1 Pet. 3. 20, 21. Gen. 7. 1. Gal. 1. 8. 27, 28, 29. 1 Tim. 25. Joh. 16. 16. Acts 2. 38, 39. Pſal. 100. 3. 5.

7. Becauſe elſe the grace of God to his people is now ſince Chriſts comming in the fleſh leſſened and ſtraitned more then before: which to affirm, is highly to derogate from the grace of God, the fulneſſe of Chriſt and his Goſpell, the comfort of Chriſtians, and contrary to that which is written, *Col.* 2. 8.--12. *Rom.* 4. 11. 25. *&* 11. 11.---36. *&* 15. 4. *Gen.* 7. 1 1 *Pet.* 18. 22.

7. *Gods grace not leſſened ſince Chriſts comming.* 1 Cor. 1. 17. & 10. 1. 4. Luke 19. 9. Eſa. 49. 6. Acts 15 1. 31 & 16. 15. 33. & 26. 6, 7. 22, 23. Gal. 1. 6 9. Mat. 21. 25. & 28. 18, 19. 20. Eph. 4. 5. Gen. 17. 10. 11. 12, 13. Gen. 17. 7. Gal. 3. 8. 29.

2. *That Baptiſme received in the Apoſtolicall Churches of Chriſtians, as in* Rome, *and the like, is not to be renounced, and a new to bee repeated againe.*

1. Becauſe there is no precept nor example for, and therefore not from heaven.

2. Becauſe there is one Baptiſme as one Circumciſion: as in the Apoſtaſy of *Iſrael* Circumciſion was not repeated again, they returning. In like manner Baptiſme being once received in the Apoſtolical Churches of Chriſtians is not to be repeated.

3. Becauſe the Covenant of Gods grace in Chriſt is an everlaſting Covenant.

4. Becauſe Chriſt dyed for ſin once, and being raiſed from the dead dieth no more; and we are buried with him by Baptiſme

Rom. 6. 8. 9. 10. 11. Acts 13. 34.

tiſme into his death, to be graffed with him in the ſimilitude of his reſurrection: wherefore all that are once Baptized into his name, ought ſtill to retaine it, and not repeat it any more.

Rom. 1. 7. & 6. 3, 4. Rev. 17. 5. Becauſe the Church of *Rome* was eſpouſed to Chriſt in the Covenant of grace by the Goſpell of ſalvation, having Baptiſme and the reſt of Chriſts Ordinances in the Apoſtles dayes, and have ever ſince retained it, with other grounds of Chriſtian Religion, notwithſtanding all her adulteries and apoſtaſies whereinto ſhe is fallen.

Rev. 18. 4. Hoſ. 2. 2. & 4. 15. 6. Becauſe God hath his people in the *Romiſh Babylon*: and when he calleth them out from thence, doth not enjone them to leave whatſoever is there had, but requireth of them to have no communion with their ſins. Now baptiſme is not of her adulteries, but of Chriſts Ordinances.

Deut. 5. 32. Luke 16. 29. 7. Becauſe elſe men might by the ſame reaſon alſo not retaine the Articles of faith: the learning of Scripture, or the tranſlations thereof; and alſo bee perſwaded to diſſolve ſuch marriages which have beene had by their Miniſtry, with others as ſtrange conſequences; which to admit were unlawfull.

Now howſoever the *Browniſts* comply with the *Anabaptiſts* in many things, as you ſhall ſee afterwards; yet in theſe points Mr. *Johnſon*, and ſome other of them diſagree from them, counting theſe their opinions abhominable.

A pious and learned Letter of Mr. *Philpots* in the book of Martyrs, *Vol.* 3. *p.* 606. *colume* 2.

A Letter of Maſter Philpot *to a Friend of his, Priſoner the ſame time in New-gate: Wherein is debated and diſcuſſed the matter or queſtion of Infants to bee baptized.*

THE God of all light and underſtanding lighten your heart with all true knowledg of his Word, and make you perfect to the day of our Lord Jeſus Chriſt, whereunto you are now called, through the mighty operation of his holy Spirit, Amen.

I received yeſternight from you (deare brother, Saint, and fellow-

fellow-priſoner for the truth of Chriſts Goſpell) a Letter, wherein you gently require my judgment concerning the baptiſme of Infants, which is the effect thereof. And before I doe ſhew you what I have learned out of Gods Word, and of his true and infallible Church touching the ſame, I thinke it not out of the matter firſt to declare what viſion I had the ſame night whiles muſing on your Letter I fell aſleep, knowing that God doth not without cauſe reveale to his people who have their minds fixed on him, ſpeciall and ſpirituall revelations to their comfort, as a taſte of their joy and kingdome to come which fleſh and blood cannot comprehend.

A viſion revealed to Mr. *Phil pot* upon a Letter to bee anſwered.

Being in the midſt of my ſweet reſt, it ſeemed mee to ſee a great beautifull City all of the colour of azure, and white, foure-ſquare in a marvellous beautifull compoſition in the midſt of the skye, the ſight whereof ſo inwardly comforted mee, that I am not able to expreſſe the conſolation I had thereof, yea the remembrance thereof cauſeth as yet my heart to leape for joy: and as charity is no churle, but would others to be partakers of his delight, ſo me thought I called to others (I cannot tell whom) and whiles they came and wee together beheld the ſame, by and by to my great griefe it vaded away.

The viſion expounded.

This dream I thinke not to have come of the illuſion of the ſenſes, becauſe it brought with it ſo much ſpirituall joy, and I take it to be of the working of Gods Spirit for the contentation of your requeſt, as he wrought in *Peter* to ſatisfie *Cornelius*. Therefore I interpret this beautifull City to be the glorious Church of Chriſt; and the appearance of it in the skie, ſignifieth the heavenly ſtate thereof, whoſe converſation is in heaven, and that according to the Primitive Church which is now in heaven, men ought to meaſure and judg the Church of Chriſt now in earth; for as the Prophet *David* ſaith; *The foundations thereof be in the holy hills, and glorious things bee ſpoken of the City of God.* And the marvellous quadrature of the ſame, I take to ſignifie the univerſall agreement in the ſame, and that all the church here Militant ought to conſent to the Primitive church throughout the foure parts of the World, as the Prophet affirmeth, ſaying; *God maketh us to dwell after one manner*

The Primitives example for us to follow. *Pſalme 67.*

in one houſe. And that I conceived ſo wonderful joy at the contemplation thereof, I underſtand the unſpeakable joy which they have that be at unity with Chriſts Primitive Church: For there is joy in the holy Ghoſt, and Peace, which paſſeth all underſtanding, as it is written in the Pſalms: *As of joyfull perſons is the dwelling of all them that be in thee*. And that I called others to the fruition of this viſion, and to behold this wonderfull City, I conſtrue it by the will of God this Viſion to have come upon me muſing on your Letter, to the end, that under this figure I might have occaſion to move you with many others, to behold the Primitive Church in all your opinions concerning faith, and to conforme your ſelfe in all points to the ſame, which is the pillar and ſtabliſhment of truth, and teacheth the true uſe of the Sacraments, and having with a greater fulneſſe then we have now, the firſt fruits of the holy Ghoſt, did declare the true interpretation of the Scriptures according to all verity even as our Saviour promiſed to ſend them another Comforter, *which ſhould teach them all truth*.

And ſince all truth was taught and revealed to the Primitive Church, which is our mother, let us all that be obedient children of God, ſubmit our ſelves to the judgment of the Church for the better underſtanding of the Articles of our faith, and of the doubtfull ſentences of the Scripture. Let us not goe about to ſhew in us by following any private mans interpretation upon the Word, another ſpirit then they of the Primitive Church had, leſt we deceive our ſelves. For there is but one faith and one ſpirit, which is not contrary to himſelfe, neither otherwiſe now teacheth us then he did them. Therefore let us believe as they have taught us of the Scriptures, and be at peace with them, according as the true Catholike Church is at this day: and the God of peace aſſuredly will be with us, and deliver us out of all our worldly troubles and miſeries, and make us partakers of their joy and bliſſe, through our obedience to faith with them.

Job 8. Therefore God commandeth us in *Job*, to aske of the elder generation, and to ſearch diligently the memory of the Fathers. For we are but yeſterdayes children, and be ignorant, and our dayes are like a ſhadow, and they ſhall teach thee (ſaith

(ſaith the Lord) and ſpeak to thee, and ſhall utter words from their hearts. And by *Solomon* we are commanded, not to reject the direction of our Mother. The Lord grant you to direct your ſteps in all things after her, and to abhor contention with her. For as St. *Paul* writeth: *If any man be contentious, neither we, neither the Church of God hath any ſuch cuſtome.* Proverbs 6. 1 Cor. 11.

Hitherto I have ſhewed you (good Brother S.) my judgement generall of that you ſtand in doubt and diſſent from others, to the which I wiſh you as mine own heart to be conformable, and then doubtleſſe you cannot erre, but boldly may bee glad in your troubles, and triumph at the houre of your death, that you ſhall dye in the Church of God a faithfull Martyr, and receive the Crowne of eternall glory. And thus much have I written upon the occaſion of a Viſion before God unfeigned. But that you may not thinke that I goe about to ſatisfie you with uncertaine Viſions onely, and not on Gods Word, I will take the ground of your Letter, and ſpecially anſwer to the ſame by the Scriptures, and by infallible reaſons deduced out of the ſame, and prove the Baptiſme of Infants to be lawfull, commendable, and neceſſary, whereof you ſeem to ſtand in doubt.

Proofe by teſtimonies & Scriptures.

Indeed if you looke upon the Papiſticall Synagogue onely, which hath corrupted Gods Word by falſe Interpretations, & hath perverted the true uſe of Chriſts Sacraments, you might ſeeme to have good handfaſt of your opinion againſt the Baptiſme of Infants. But foraſmuch as it is of more Antiquity, and hath his beginning from Gods Word, and from the uſe of the Primitive Church, it muſt not in reſpect of the abuſe in the Popiſh Church be neglected, or thought not expedient to bee uſed in *Chriſts Church*. *Auxentius* one of the *Arrian* Sect, with his adherents, was one of the firſt that denyed the Baptiſme of children, and next after him *Pelagius* the Hereticke, and ſome others there were in St. *Bernards* time, as doth appeare by his writings, and in our dayes the *Anabaptiſts*, an inordinate kind of men ſtirred up by the Devill, to the deſtruction of the Goſpell. But the Catholike trueth delivered unto us by the Scriptures, plainly determineth, that all ſuch are to be baptized, as whom God acknowledgeth for his people, and voucheth them

Baptiſme of Infants of old antiquity in the Church.

Every thing abuſed in the Popes Church is not to be rejected, but the antiquity therof to be ſearched, & to be reduced againe to the ſame.

them worthy of sanctification or remission of their sinnes. Therefore since that Infants be in the number or scroll of Gods people, and be partakers of the promise by their purification in Christ, it must needs follow thereby that they ought to bee baptized as well as those that can professe their faith. For we judge the people of God as well by the free and liberall promise of God as by the Confession of faith. For to whomsoever God promiseth himselfe to be their God, and whom he acknowledgeth for his, those no man without great impiety may exclude from the number of the faithfull. But God promiseth that he wil not only be the God of such as doe professe him, but also of Infants, promising them his grace and remission of sins, as it appeareth by the words of the Covenant made unto *Abraham*; *I will set my Covenant betweene thee and me* (saith the Lord) *and betweene thy seede after thee in their generations, with an everlasting Covenant, to be thy God, and the God of thy seede after thee.* To the which Covenant circumcision was added to be a signe of sanctification as well in children as in men; and no man may thinke that this promise is abrogated with Circumcision and other ceremoniall laws. For Christ came to fulfill the promises, and not to dissolve them. Therefore in the Gospel he saith of Infants, that is, of such as yet beleeved not; *Let the little ones come unto mee, and forbid them not, for of such is the Kingdome of heaven.* Againe, *it is not the will of your Father which is in Heaven, that any of these little ones doe perish.* Also, *He that receiveth one such little Childe in my Name, receiveth mee. Take heede therefore that ye despise not one of these Babes; for I tell you their Angells doe continually see in heaven my Fathers face.* And what may be said more plainer then this? It is not the will of the heavenly Father, that the Infants should perish? whereby wee may gather that hee receiveth them freely unto his grace, although as yet they confesse not their faith. Since then that the word of the Promise which is contained in Baptisme, pertaineth as well to children as to men, why should the signe of the Promise, which is baptisme in water be withdrawn from children, when Christ himselfe commandeth them to be received of us, and promiseth the reward of a Prophet to those that receive such a little Infant, as he for an example did put before his Disciples. Now

The people of God is to bee judged by his free promises & not by their confession.

Gen. 17.

Matth. 5.

Matth. 10.
Matth. 19.
Matth. 18.

Now will I prove with manifeſt Arguments that children ought to be baptized, and that the Apoſtles of Chriſt did baptize children. The Lord commanded his Apoſtles to baptize all Nations; therefore alſo children ought to be baptized, for they are comprehended under this word, *All Nations.* Matth. 28. *Arguments proving the baptiſme of Children to be of God & that the Apoſtles baptized children,* Acts 12.

Further, whom God doth account among the faithfull, they are faithful: For it was ſaid to *Peter*, *That thing which God hath purified, thou ſhalt not ſay to be common or uncleane*: But God doth repute children among the faithfull: *Ergo*, they be faithfull, except we had rather to reſiſt God, and ſeeme ſtronger and wiſer then he.

The Goſpell is more then Baptiſme, for *Paul* ſaid, *The Lord ſent me to preach the Goſpell, but not to baptize*: not that he denyed abſolutely that he was ſent to baptize, but that he preferred Doctrine before Baptiſme, for the Lord commanded both to the Apoſtles: but children be received by the doctrine of the Goſpell of God, and not refuſed: therefore what perſon being of reaſon may deny them baptiſme, which is a thing leſſer then the Goſpell? for in the Sacraments be two things to be conſidered, the thing ſignified, and the ſigne, and the thing ſignified is greater then the ſigne: and from the thing ſignified in baptiſme, children are not excluded; who therfore may deny them the ſigne, which is Baptiſme in water? 1 Cor. 1. *Another argument.* *In Sacraments two things to be conſidered.*

Saint *Peter* could not deny them to be baptized in water, to whom he ſaw the holy Ghoſt given, which is the certain ſigne of Gods people: For he ſaith in the *Acts*, *May any body forbid them to be baptized in water, who have received the holy Ghoſt as well as wee?* Therefore St. *Peter* denyed not baptiſme to Infants, for he knew certainly both by the doctrine of *Chriſt*, and by the Covenant which is everlaſting, that the Kingdom of Heaven pertained to Infants. Acts 10. *Another reaſon.*

None be received into the Kingdome of Heaven, but ſuch as God loveth, and which are endued with the Spirit: for who ſo hath not the Spirit of God, he is none of his. But Infants be beloved of God, and therefore want not the Spirit of God; wherefore if they have the Spirit of God as well as men, if they be numbred among the people of God as well as wee that be of age, who (I pray you) may well withſtand children to be baptized with water in the Name of the Lord? *Another reaſon.* Rom. 8.

Another reaſon. The Apoſtles in times paſt being yet not ſufficiently inſtructed, did murmure againſt thoſe which brought their children unto the Lord, but the Lord rebuked them, and ſaid; *Let the* Matth. 10. *Babes come unto me.* Why then doe not theſe rebellious Anabaptiſts obey the commandement of the Lord? For what doe they now adayes elſe that bring their children to Baptiſme, then that thy did in times paſt which brought their children to the Lord, and our Lord received them, and putting his hands on them, bleſſed them, and both by words and by gentle behaviour towards them, declared manifeſtly that children be the people of God, and entirely beloved of God. But ſome will ſay, why then did not Chriſt baptize them? becauſe it is *Objection.* written, Jeſus himſelfe baptized not, but his Diſciples.

Moreover, Circumciſion in the old Law was miniſtred to Infants; therefore Baptiſme ought to be miniſtred in the new Law unto Children. For Baptiſme is come in the ſtead of Circumciſion, as St. *Paul* witneſſeth, ſaying to the *Coloſſians*; *By Chriſt ye are circumciſed with a Circumciſion which is without hands,* *Another reaſon.* *when ye put off the body of ſin of the fleſh by the Circumciſion of Chriſt,* Coloſ. 2, *being buried with him through Baptiſme.* Behold, *Paul* calleth Baptiſme the circumciſion of a Chriſtian man, which is done without hands, not that water may be miniſtred without hands, but that with hands no man any longer ought to be circumciſed, albeit the myſtery of Circumciſion doe ſtill remaine in faithfull people.

Another reaſon. To this I may adde, that the ſervants of God were alwayes ready to miniſter the Sacraments to them for whom they were Joſh. 5. inſtituted. As for an example, we may behold *Joſhuah*, who moſt diligently procured the people of *Iſrael* to bee Circumciſed before they entred into the Land of Promiſe; but ſince the Apoſtles were the Preachers of the Word, and the very faithfull ſervants of Jeſus Chriſt, who may hereafter doubt that they baptized Infants, ſince Baptiſme is in the place of Circumciſion.

Another reaſon. *Item*, the Apoſtles did attemperate all their doings to the ſhadowes and figures of the old Teſtament: therefore it is certaine that they did attemperate Baptiſme accordingly to Circumciſion, aud baptized children becauſe they were under the figure

figure of Baptisme; for the people of Israel passed through the red sea, and the bottom of the water of Jordan, with their Children. And although the children be not alwayes expressed, neither the women in the holy Scriptures, yet they are comprehended and understood in the same.

Also the Scripture evidently telleth us, that the Apostles baptized whole familes or housholds: but the children be comprehended in a Family or Houshold, as the chiefest and dearest part thereof: Therefore we may conclude, that the Apostles did baptize Infants or Children, and not onely men of lawfull age. And that the house or houshold is taken for man, woman, and child, it is manifest in the 17. of Gen. and also in that *Joseph* doth call *Jacob* with all his house, to come out of the land of *Canaan* into *Ægypt*. *Another reason.*

Finally, I can declare out of ancient Writers, that the baptisme of Infants hath continued from the Apostles time unto ours, neither that it was instituted by any Councels, neither of the Pope, nor of other men, but commended from the Scripture by the Apostles themselves. *Origen* upon the Declaration of St. *Pauls* Epistle to the *Romans*, expounding the sixth Chapter, saith, *That the Church of Christ received the Baptisme of Infants from the very Apostles.* Saint *Hierome* maketh mention of the baptisme of Infants in the third Book against the *Pelagians*, and in his Epistle to *Leta*. St. *Augustine* reciteth for this purpose a place out of *John* Bishop of *Constantinople*, in his first book against *Julian*, *chap.* 2. and he againe writing to St. *Hierom*, *Epistle* 28. saith, *That Saint* Cyprian *not making any new decree, but firmly observing the faith of the Church, judged with his fellow Bishops, that as soone as one was borne, he might be lawfully baptized.* The place of *Cyprian* is to be seene in his Epistle to *Fidus*.

Arguments of example and of antiquity.

Origen *who was* 200. *years after* Christ. St. *Austin* and St. *Hierome* 400. *yeares after* Christ. *Verba Johannis Constant.* Hebr. 11. διὰ τοῦτο καὶ τὰ παιδία βαπτίζομεν καὶ τὰ ἀμφοτήματα οὐκ ἔχοντα. *Cyprian.* 250. *after Christ.*

Also St. *Augustine* * in writing against the *Donatists* in the 4th. Book, *chap.* 23. & 24. saith, That the baptisme of Infants was not derived from the authority of man, neither of Councels, but from the Tradition and Doctrine of the Apostles.

* Aug. contra Donatist. Cyril.

Cyrill upon *Leviticus*, chapter 8. approveth the Baptisme of Children, and condemneth the iteration of baptisme. These authorities of men I doe alledge, not to tye the baptisme of

children unto the teſtimonies of men, but to ſhew how mens teſtimonies doe agree with Gods Word, and that the verity of antiquity is on our ſide, and that the Anabaptiſts have nothing but lyes for them, & new imaginations, which feign the baptiſme of children to be the Popes commandement.

After this will I anſwer to the ſumme of your Arguments for the contrary. The firſt which includeth all the reſt, is, it is written, *Goe yee into all the world, and preach the glad tidings to all creatures. He that beleeveth and is baptized, ſhall be ſaved: but he that beleeveth not ſhall be damned, &c.*

To this I anſwer, that nothing is added to Gods Word by baptiſme of children, as you pretend, but that is done which the ſame word doth require, for that children are accounted of Chriſt in the Goſpel among the number of ſuch as beleeve, as it appeareth by theſe words; *He that offendeth one of theſe little babes which believe in me, it were better for him to have a milſtone tyed about his necke, and to be caſt into the bottom of the Sea.* Where plainly Chriſt calleth ſuch as be not able to confeſſe their faith, beleeuers; becauſe of his meere grace he reputeth them for beleevers. And this is no wouder ſo to be taken, ſince God imputeth faith for righteouſneſſe to men that be of riper age: for both in men and children, righteouſneſſe, acceptation, or ſanctification, is of meere grace and by imputation, that the glory of Gods grace might be praiſed.

Matth. 18.

Righteouſneſſe & acceptation is onely by imputation and meere grace.

And that the children of faithfull Parents are ſanctified, and among ſuch as doe beleeve, is apparant in 1 *Cor.* 7. And whereas you doe gather by the order of the words in the ſaid commandement of Chriſt, that children ought to be taught before they be baptized, and to this end you alleadg many places out of the *Acts*, proving that ſuch as confeſſed their faith firſt, were baptized after: I anſwer, that if the order of words might weigh any thing in this cauſe, we have the Scripture that maketh as well for us. For in " Saint *Marke* we read that *John* did baptize in the Deſart, preaching the baptiſme of repentance. In the which place we ſee baptizing goe before, and preaching to follow after.

1 Cor. 7.

" Marke 1.

And alſo I will declare this place of *Matthew* exactly conſidered, to make for the uſe of baptiſme in children, for Saint *Matthew*

Matthew hath it written in this wiſe; *All power is given mee* (ſaith the Lord) *in heaven and in earth*; therefore going forth μαθητεύσατε, that is, *Diſciple ye*, (as I may expreſſe the ſignification of the word; that is, make or gather to me Diſciples of all Nations. And following, he declareth the way how they ſhould gather to him Diſciples out of all Nations, *baptizing them and teaching*; by baptizing and teaching ye ſhall procure a Church to me. And both theſe aptly and briefely ſeverally he ſetteth forth, ſaying, *Baptizing them in the Name of the Father, and of the Son, and the holy Ghoſt, teaching them to obſerve all things whatſoever I have commanded you.* Now then baptiſme goeth before Doctrine. Matth 28.

* But hereby I doe not gather, that the Gentiles which never heard any thing before of God, and of the Son of God and of the holy Ghoſt, ought to be baptized, neither they would permit themſelves to be baptized before they knew to what end. But this I have declared to ſhew you upon how feeble foundation the Anabaptiſts be grounded. And plainly it is not true which they imagine of this Text; that the Lord did onely command ſuch to be baptized whom the Apoſtles had firſt of all taught. Neither here verily is ſignified who onely bee to be baptized, but he ſpeaketh of ſuch as be of perfect age, and of the firſt foundations of faith, and of the Church to be planted among the Gentiles, which were as yet rude and ignorant of Religion.

* *The place of* Matth. 28. (He that beleeveth & is baptized) *opened.*

Such as be of age may heare, beleeve, and confeſſe that which is preached and taught, but ſo cannot Infants; therefore wee may juſtly collect, that hee ſpeaketh here nothing of Infants or children. But for all this they be not to bee excluded from Baptiſme.

* In the firſt converting of Infidels, beleeving ought to goe before baptizing: but where faith is received, Gods grace and Sacraments goe not by age, but as well be children of the faithfull received as the Fathers.

It is a generall rule; *He that doth not labour, muſt not eat.* But who is ſo barbarous that might thinke hereby, that children ſhould be famiſhed?

* The Lord ſent his Apoſtles at the beginning of the ſetting up his true Religion unto all Nations, unto ſuch as were both ignorant of God, and were out of the Covenant of God; and truely ſuch perſons it behoved not firſt to be baptized, and afterwards taught; but firſt to be taught, and after baptized

If at this day we should goe to the Turkes to convert them to the faith of Christ, verily first we ought to teach them, and afterward baptize such as would yeeld to be the servants of Christ. Likewise the Lord himselfe in times past did, when first he renued the Covenant with *Abraham*, and ordained Circumcision to bee a Seale of the Covenant after that *Abraham* was Circumcised. But he, when he perceived the Infants also to pertaine to the Couenant, and that Circumcision was the sealing up of the Covenant, did not onely Circumcise *Ismael* his sonne that was thirteen yeares of age, but all other Infants that were borne in his house, among whom wee reckon *Isaac*.

Why Children of Christian parents be received to baptisme.

Even so faithfull people which were converted from heathen Idolatry by the preaching of the Gospell, and confessing the faith, were baptized; when they understood their children to be counted among the people of God, and that baptisme was the token of the people of God, they procured also their children to be baptized. Therefore as it is written *Abraham circumcised all the male children of his house*. Semblably we read in the acts and writings of the Apostles, that after the Master of the House was turned to the faith, all the whole house was baptized. And as concerning those which of old time were compelled to confesse their faith before they received Baptisme, which were called *Catechumeni*, they were such as with our fore-fathers came from the Gentiles into the *Church*, who being yet rude of faith, they did instruct in the Principles of their beliefe, and afterwards they did baptize them; but the same Ancient Fathers notwithstanding did baptize the children of faithfull men, as I have already partly declared.

Catechumeni, is as much to say, as young Novices and beginners in Christs faith.

And because you doe require a hasty answer of your Letter of one that is but a dull writer, I am here enforced to cease particularly to go through your Letter in answering thereto, knowing that I have fully answered every part thereof, in that I have already written, although not in such order as it had been meet, and as I purposed. But forasmuch as I understand that you will be no contentious man, neither in this matter, neither in any other, contrary to the judgements of Christs Primitive Church, which is the body and fullnesse of Christ, I desire you in the intire love of him, or rather Christ desireth you

you by me (that your joy may be perfect, whereto you are now called) to ſubmit your judgement to that Church, and to be at peace and unity with the ſame; that the Coat of Chriſt which ought to be without ſeame, but now alas moſt miſerably is torne in peeces by many dangerous Sects and damnable opinions, may appeare by you in no part to have been rent, neither that any giddy head in theſe Dog-dayes, might take an enſample by you to diſſent from Chriſts true Church: I beſeech thee deare brother in the Goſpell, follow the ſteps of the faith of the glorious Martyrs in the Primitive Church, and of ſuch as at this day follow the ſame; decline from them neither to the right hand nor to the left. Then ſhall death, be it never ſo bitter, be more ſweeter then this life; then ſhall Chriſt with all the Heavenly Hieruſalem triumphantly embrace your ſpirit with unſpeakable gladneſſe and exaltation who in this earth was content to joyne your ſpirit with their ſpirits, according as it is commanded by the Word, that the Spirit of the Prophets ſhould be ſubject to the Prophets. One thing aske with *David* ere you depart, and require the ſame, that you may dwell with a full accord in his houſe, for there is glory and worſhip: and ſo with *Simeon* in the Temple embracing Chriſt, depart in peace: to the which peace Chriſt bring both you and me, and all our loving brethren that love God in the unity of faith, by ſuch wayes as ſhall pleaſe him, to his glory. Let the bitter paſſion of Chriſt which he ſuffered for your ſake, and the horrible torments which the godly Martyrs of Chriſt have endured before us, and alſo the ineſtimable reward of your life to come, which is hidden yet a little while from you with Chriſt, ſtrengthen, comfort, and encourage you ſto the end of that glorious race which you are in. *Amen.*

1 *Cor.* 14.

Concerning the party to whom this letter was written, note that hee was converted, and afterward dyed in the ſame faith as this letter did perſwade him.

Your Toke-fellow in Captivity for the verity of Chriſts Goſpel, to live and dye with you in the unity of faith,

JOHN PHILPOT

In describing of the *Brownists* I purpose to set downe.

1. *Their Originall, and why called* Brownists.
2. *Called also* Separatists, *and why.*
3. *Their agreement with the* Donatists.
4. *Their agreement with the* Anabaptists.
5. *Great Innovators.*
6. *Some of their Errors set down by Mr.* White.
7. *They are bitter Railers.*
8. *Magnifie their owne Sect.*
9. *Criminate the* Dutch *and* French *Churches.*
10. *They pretend Scripture.*
11. *Blame our Congregation for prophaneness.*
12. *The prophaneness, impiety, dissention, and lewdness of their owne Sect.*
13. *Their equivocating and palliating their owne wickedness.*
14. *Blame the Conversation of our Ministers.*
15. *Except against our Ministers Ordinations.*
16. *Novelty of their Ordinations.*
17. *Their singing of Psalmes.*
18. *Their Propheſying.*
19. *Their blaming set Prayers.*
20. *Their blaſpheming the Lords Prayer.*
21. *The Tyranny of the Separation.*
22. *Divers sorts of* Brownists.
23. *How great a sinne Schisme is.*
24. *How they have been suppressed and punished in times past.*
15. *Mr.* Scots *description of a* Brownist.

1. *Their Originall.*

THese Sectaries are called *Brownists* from one Master *Robert Brown*, a Northampton-shire man, who was Schoolemaster

maſter of the Free-Schoole of St. *Olaves* in South-wark. This *Browne* ſeducing certaine people, preached to them in a Gravel-pit neare *Iſlington*; (and by their Tenets was not the holy Catholike Church of God included at that time in the foreſaid gravell-pit?) Alſo when the whimſeyes came firſt into his head, hee was adviſed by ſome of his friends to conferre with Maſter *Fox*; and having been with him, hee reported that hee had been with a mad-man, who thruſt him out of his doores, telling him that he would prove a fire-brand in Gods Church.

Before his departure out of the Kingdome, hee acquainted alſo one Mr. *Greenham*, a pious Divine with his intentions, who diſſwaded him from his Separation, uſing many reaſons to ſtay him; among others, that what grace he had received, he had it from the Church of *England*; but finding him obſtinate, he told him that for himſelfe he doubted not (although he went away in his hot zeale) but that being better informed, he might returne againe to his Mother Church; but bad him bethinke himſelfe what ſhould become of thoſe poore ſoules whom he had ſeduced, and was carrying away. Maſter *Greenham's* words proved true: for Maſter *Browne* returned, God giving him grace to renounce his errours) and dyed lately a Member of the Church of *England*, being Parſon of *Aychurch* in *Northampton-ſhire*; But his Sect remaineth to the great diſturbance of our Church: for thoſe errors that *Browne* recanted and vomited up, many male-contented ſimple men ſupped up and ſwallowed downe, poyſoning themſelves and others.

2. *Called Separatiſts.*

THeſe Sectaries are alſo called *Separatiſts*, and this name they arrogate to themſelves, like the Phariſees of old; and well they may be called *Separatiſts*, becauſe they ſeparate themſelves, not onely from their Mother-Church in which they were baptized; and brought up, and fed with the pure milke of Gods Word; but alſo from all the Reformed Chur- 2. *Called alſo Separatiſts.*

ches beyond the Seas, for they carry their ſimple ſeduced people not to any of thoſe holy Churches to be members of their Congregations; but to Conventicles, for which they are termed by a learned man *ſeparata factio defectorum.*

2. They may alſo be called *Separatiſts*, not onely by reaſon of the ſeparation they make from the Church of *England*, and all other the reformed Churches; but alſo by reaſon of the grievous ſeparations and diviſions they make among themſelves: for example ſake; what an evill ſpirit of hatefull and fiery contention was raiſed between the brothers, the *Johnſons*, which burnt up both ſpirituall and naturall love; as the one of them, being the younger, forgetting his profeſſion and brotherly love, became a Libeller, loading his brother and others with reproaches, ſhame and Infamy, and that in Print to abide for ever, as Maſter *Thomas White* in his diſcovery of *Browniſme* doth relate? The other ſeparated himſelfe, and broke fellowſhip with his brother and father, and curſed them with all the curſes in Gods Booke: This ſeparation was confirmed by the heavy ſentence of Excommunication, by which he did give his father and brother to the divell. The *Dutch* and *French* Miniſters in *Amſterdam* went about to reconcile *Francis Johnſon* and his Father, as appeareth by their Letter: *Narravit nobis Johannes Johnſonius Anglus ſe hominem ſeptuagenarium ex Anglia in hanc Urbem difficili itinere veniſſe, ut duos filios ſuos, Franciſcum, & Georgium diſſidentes in gratiam reduceret, &c.* But their labour was in vaine; His ſonne *Francis* perſiſting obſtinately untill the death of his Father, ſending him downe to the grave with a curſe, as if it were engraving the ſentence of Excommunication upon his Fathers Tombe, &c.

Proph. ſchiſm. pa. 60.

3. *Agree with the* Donatiſts.

3. Their agreement with the *Donatiſts*,

THE *Separatiſts* or *Browniſts* agree in many things with the *Donatiſts*, who confined the holy Catholike Church to a corner of *Africa*, as the *Browniſts* doe confine the Church of God to their Conventicles, excluding all other Chriſtians out of the pale of the Church that are not of their Sect.

May

May not I say to these *Brownists*, as *Constantine* the Emperor to *Acesius*: *Tape scalas & ascende cœlum solus*, take Ladders and mount heaven alone; who dreame that they have Ladders or something else to enter heaven alone? They believe not (with the *Donatists*) the Article of faith, *viz. That the Church of God is Catholike*, but uncharitably put all the Christians of the world into the estate of damnation that are not of their Sect. Of their agreement with the *Donatists*, Master *Gifford* late Minister of the word of God at *Malden* hath set forth a Treatise at large, which you may peruse if you please.

4. *They comply with the* Anabaptists.

4. Their agreement with the *Anabaptists*.

THE *Separatists* doe comply in many things with the *Anabaptists*, and these Maximes following they have from them.

As they separate themselves from the Papists; so also from all Protestant Churchs.

They affirme, that theirs is the true Church onely, and the Gospell to be no where truely preached but by them.

To receive the Communion with prophane persons is to partake of their prophanenesse.

That all may preach haveing gifts.

That in the *Church* there should be a parity.

They dislike marriages in Churches, and to serve God in Churches that have been polluted by the Papists.

Whereas the Anabaptists forbeare one Petition of the Lords Prayer, *viz. Forgive us our trespasses*, the *Brownists* refuse the whole Lords Prayer.

Although they beare with temporall Magistrates; yet they abhor spirituall government.

Lastly, they like not payment of Tythes, reserved by God himselfe for the maintainance of his Ministers, paid before the Law, commanded in the Law, and allowed by Christ himselfe, *Matth.*23. But disallowed by the *Anabaptists*. *

* The Brownists are refined Anabaptists.

5. *They are Innovators.*

5. Great Innovators.

MAy not these *Separatists* be also called *Novators*, by reason of the great Innovations made by them? they cannot abide no old things heretofore used in Gods Church. They cannot abide our Fonts, nor our Churches, (steeple-houses some call them) nor our Bels, (I heare of a Sect that are called together by a Sow-gelders horne) nor our marriage, nor our administration of the Sacraments in our Churches, nor our burialls, nor our Prayers taken out of holy Scriptures, and commanded by Christ himselfe, as the Lords prayer.

6. *Some of their Errors set downe by Mr.* White.

6. Some of their Errors.

1. THey hold it lawfull for a man to live with her that is not his wife, rather then to reveale himselfe.

2. That there are quallities in God not essentiall, and that love in God is not of his being, but that the selfe same love that is in God, is also in us.

3. That it is not lawfull for the innocent parties to retaine the offender as the wife her husband, or the husband the wife of either party that hath committed adultery; though the innocent party upon the others repentance forgiving the other sin, be desirous still to live with the other party in marriage covenant, as before, but have excommunicated the parties innocent for so doing.

7. *Bitter Railers.*

7. Bitter Railers Prophane Schisme. c. 12.

THese new Sectaries are bitter Railers, and especially upon their Mother the *Church* of *England*, calling her Apostate *Israel*, *Sodom*, *Babylon*, murthering Step-mothers, Idolatrous, Antichristian, &c. They judge and condemne them that are better then themselves, far excelling in the gifts and graces of God;

God; yea they condemne and ſlander our whole Nation, as a falſe Church, falſe Chriſtians, a Synagogue of Satan, a people in a damnable eſtate, exempting none: neither the learned'ſt, nor the holieſt, but condemne all.

They boaſt much of the Spirit but by their virulent and venemous tongues, you may ſee what ſpirit is in them, *viz. That Spirit that ruleth in the children of diſobedience.*

Michael the Arch-Angel durſt not give the devill ſuch curſed languages as the *Brownists* give their Mother, *The poyſon of Aſpes are under their lips.*

Barrow and *Greenwood* were poſſeſſed with a ſpirit of railing and ſcoffing, terming ſet Prayers the ſmoake of the bottomleſſe pit; preaching preachment, and ſermocination; the Preachers delivery of the Word, the diſtilling and dropping downe of old Parables from his mouth; the time of preaching, diſputing with the houre-glaſſe, the Pulpit a preſcript place like a Tub, ſolemne Faſts hyprocriticall Faſts, and a ſtage-play wherein one playeth ſinne, another judgement, another the Goſpel, the ſinging of Pſalmes harmonizing of pleaſant ballads; our Churches ſtyes, and our Baptiſme adulterate baptiſme; the receiving the holy Sacrament of the Lords Supper a twopenny Feaſt; the worſhip of God Idolatry, and us Idolaters, yea *Sodomites: Canaanites, Balamites, Chamites, Cainites.* Mr. Bern. *Separ. Schiſm.*

8. *Magnifie their Sect.*

8. *Magnifie their owne Sect.*

AS theſe Sectaries vilefie others, ſo they magnifie themſelves, like thoſe men of whom the Prophet ſpeaketh, *Iſa.* 65. *Stand further off, I am holier then thou.* And with the Phariſee, *they thanke God that they are not like other men.* Or with *Simon Magus gave out that they are the great power of God.* Theſe cry up their owne Sect to the skies. *Oh Maſter* Bernard (ſaith Maſter *Robinſon*) *if ever you ſaw the beauty of Sion, and the glory of God filling his Tabernacle, it hath been in the manifeſtation of divers graces of God in our Church in that heavenly harmony and comely order, wherein by the grace of God wee are ſet and walke.* Likewiſe heare Mr. *Smith*, *Oh* Mr. Bernard, *if you knew but the* *John Robinſons anſwer to* R. B. *pag.* 213. *John Smiths parallel p.* 17.

power and comfort of Gods Ordinance as we doe, &c. Touching both theſe boaſters of their popular Government, here the cenſure of Maſter *Johnſon*, who ſheweth them to be *Korites*, a *rebellious rout, pleaders for confuſion, &c.* Alſo Mr. *Daniel Studley*, Mr. *Johnſons* ſecond, deſcribeth Mr. *Samuel Fuller*, a Deacon of Mr. *Robinſons* company, with his friends, to be ignorant Idiots, *noddy* Nabalites, *dogged* Doegs, *faire-faced* Phariſees, *ſhameleſſe* Shimeites, *malicious* Machiavilians.

Prophane Schiſme. p. 47.

Ibid. p. 76.

9. *Criminate the Dutch and French Church.*

9. *They criminate the Dutch and French Churches.*

Francis Johnſons *Articles againſt the Dutch and French Churches.*

Vid. Dr. Halls *Apology againſt the Browniſts. page 679.*

IN their ſeparations they carry not their ſeduced people from us to the *Dutch* or *French*, nor to any Reformed Churches to have communion with them. They are as malevolent to Dutch and French Churches as to us: many crimes they do lay upon them, as for example.

1. That their Aſſemblies are ſo contrived, that the whole Church continued not together, ſo that the Miniſters cannot together with their flock ſanctifie the Lords day. The preſence of the Members cannot be known, and finally no publick action, whether excommunication or any other cannot bee rightly done: can they ſay worſe of us? the Lords day cannot be rightly obſerved, nor preſence nor abſence knowne, nor any holy action rightly performed: what can there be in their Churches but meere confuſion? See what durt theſe *Separatiſts* caſt upon the Church that harboureth them.

2. They baptiſe the ſeed of them that are no members of the viſible Church, of whom they have no care as of members, neither admit their Parents to the Lords Supper. Is not this meer *Babyloniſme*? how is the Church of *Amſterdam* ſeparated from the world?

3. That rule and commandement of Chriſt, *Matth.* 18. 15. *If thy brother offend thee, goe and tell his fault, &c.* They neither obſerve nor ſuffer to be obſerved: behold, what they complaine of us, they finde the ſame in the *Church* of *Amſterdam*.

4. They worſhip God in the Idoll Temples of Antichriſt, ſo that the wine is marred with the veſſels, is not this an abhomination?

mination? yea, the *Antichriſtian* ſtones have ſome of them the ornaments of the *Roman* Harlot upon them remaining.

5. Their Miniſters have ſet maintenance.

6. Tythes, or a maintenance as ill: Tythes were commanded by God, and never repealed; but this they have learnt of their Tutors the *Anabaptiſts*.

7. Their Elders change yearly, which is not according to the doctrine of the Apoſtles; what? can our church have worſe then falſe Governours?

8. They celebrate marriage in the Church, is not this a foule fault? Is it not better to be married in the Congregation with prayers and Gods bleſſing pronounced upon them by the Miniſter, then to be contracted privately, and entred into a Booke, as men doe Horſes in *Smithfield*?

9. They uſe a new cenſure of ſuſpenſion which Chriſt hath not appointed a great preſumption, ſay they.

10. They receive unrepentant Excommunicants to be members of their Church, by which meanes they become the body with them that are delivered over to Satan.

Thus theſe *Separatiſts* beſmeare the Church at *Amſterdam*; yea, they count it a great Apoſtaſie for one of them ſo much as once to heare a Sermon in any of the *Dutch* or *French Churches*.

10. *Pretend Scripture.*

10. *Pretend Scripture.*

AND whereas they doe pretend Scripture for their novelties while the world ſtandeth (ſaith a learned man) it cannot be ſhewed out of Gods ſacred booke, that hee hath commanded any of theſe following:

1. Let all deciſions, excommunications, yea, and ordinations be performed by the multitude.

2. Let every Aſſembly have a Doctor and a Paſtor diſtinct in charge and office.

3. Let private Chriſtians agree among themſelves to ſet over themſelves a Paſtor choſen by themſelves.

4. To this I may adde; where or when did our Lord take the

the keyes from the Church and give them to the multitude? how dare any Lay-man presume to ordaine Ministers, to binde and loose? &c.

11. *They avoyd our Congregations as prophane.*

11. *Blame our congregations for prophaneneſſe.*

ONE ſpeciall cauſe of their Separation they pretend to be the mixt Congregations of men, holy and prophane, with whom they will not Communicate, leſt they ſhould bee defiled. You have heard of the reſemblances that have been made of Gods Church: as namely, it is compared to a field, in which are ſome Tares as well as wheat: to a net, wherein are contained bad fiſh as well as good; to a fold, haveing in it Goates as well as ſheep: yet is not the field to bee ſpoyled becauſe of Tares; nor the net to bee broken, becauſe of the bad fiſh; nor the fold to bee broken becauſe of the *Goates*: no, we are not to depart from any Church of *Chriſt* for any ſcandall given to us by the Members and profeſſors therein, except for extreame errors of doctrine, or ungodly practiſes profeſſed in it.

12. *The prophaneneſſe of their Sect.*

12. *The prophaneneſſe of their Sect.*

THis fault they finde with the Proteſtants of our Congregations; but how they have avoyded this in their owne Conventicles, Mr. *White*, Mr. *Johnſon*, Mr. *Smith*, and many others will tell you, whoſe plentifull reports of their knowne uncleanneſſe, ſmotherd mischiefs, malitious proceedings, corrupt preachings, communicating with known offenders, bolſtering of ſins, and willing connivences, as they are ſhamefull to relate, ſo they might well have ſtopt their mouthes from excepting againſt our Communion with the prophane.

Mr. White.

To uſe ſome of Mr. *Whites* words, *Theſe that pretend ſuch ſincerity of Religion, doe abound above others with all kinde of debates, malice, adulteries, cozenage, uncleanneſſe, ſo that* (ſaith he) *that* W. C. *complained that hee had thought that they had been all*

Saints

Saints, but I see they are all Devills. These are the assemblies to which they carry the poore soules whom they doe seduce.

Extracted out of a Letter of Master Whites, *the 20. of July.*

I desire God to keep all people from such a Congregation, where Adulteries, Cousenages, and Thefts are in such abundance as in the English Congregation of *Amsterdam:* that I speake not of Brokerage of whores and other filthinesse, too too bad. Vid. *prophane Schisme of the Brownists* p. 27

This is true, there is no Sect in *Amsterdam* (though many) in such contempt for filthy life as the English are, *viz.* the *Brownists, &c.* *Ibid.* page 27.

The Author of this Letter, Master *White*, was sued for slander by *Francis Johnson, Henry Ainsworth, Francis Blakewell, Daniel Studley, Christopher Bowman, Jane Nicolas, Judith Holder, William Barbones*, and *Thomas Bishop*. But after Master *White* had brought in witnesses before the Burgomasters, who did testifie, and upon their oaths and depositions confirm, what Mr. *White* had written, he was discharged, and had charges given him by the Magistrates. * *Actum.* 25. *Feb.* 1606.

* *This Master* White *was my next neighbour Minister: Mr.* Josiah Shure *succeeded him in his Parsonage.*

A briefe discovery under the hand of the Secretary and seale of the City of Amsterdam.

1. Of some of the abominations daily practised and increased amongst the English company of the separation, remaining for the present at Amsterdam in *Holland*.

2. That they abound above all others, with all kinde of debate, malice, adulteries, cousenages, and such other like enormities, &c.

The testimony of the Dutch Church concerning the Brownists, when as they sent their Messengers with some questions to their Eldership, they received this answer from them; That they did not acknowledge theirs to be an Ecclesiasticall Assembly, or a lawfull Church. *The Testimony of the Dutch* Church *concerning the Brownists.*

The testimony of the Magistrates of Amsterdam concerning the *Brownists*, both of old, in their suite against Master *White*, and now in their late suite for their meeting-house, when they sought to lay their action in the name of a Church; they were repelled by the Magistrates that are members of the Dutch Church; they would not receive complaint from them in the *Of the Magistrates of* Amsterdam, Vid. *Proph. Schism. page* 21.

name of a Church, or in the name of an Elder, or a Deacon, but from private men; the Magistrates told them, that they held them not as a Church, but as a Sect.

13. *Their Equivocating.*

13. *Their equivocating and palliating their wickednesse. Vid. proph. Schisme. p. 20.*

I Might here set downe their equivocating and palliating their wickednesse, as one *Geoffry Whitacres* of Master *Johnsons* congregation, being found in bed with one *Judith Holder*, another mans wife; for which matter he affirmed that hee did it not to satisfie his lust: but to comfort *Iudith*, being sickely, and to keep her warme: as though he had sought to performe a christian duty of love, and not an action of uncleannesse.

Prophane Schisme. p. 251

Again, when Mr. *Studly* a chiefe Prophet of Mr. *Iohnsons* congregation, was found hidden behind a basket in *Iuditbs* house, had this holy pretence, that he hid himselfe to see the behaviour of *G. P.* who came thither after him; Hee being an Elder, would be a watchfull Over-seer.

Ibidem.

Againe, *M. M.* being in a Whore-house, and creeping out at a window, the Elder *D. S.* excused him, alledging in his defence the example of St. *Paul*, Acts 9. 25. who was by the Disciples let downe over the wall in a basket.

Ibid. p. 30.

Mr. *Iohnson* sought to clear the uncleannesse of a man found in bed with another mans wife; to diminish the sin, distinguished between lying with a woman, and in a woman.

And old Father *Browne* being reproved for beating his olde wife, distinguished, that he did not beate her as his wife, but as a curst olde woman.

He did like Solomon, who would know all secrets. Proph. schisme. p. 39.

Also *Daniel Studley* went about to palliate his filthinesse with his wives daughter, ungodlily alledging the holy Scriptures.

Let it not be offensive to the good Reader to see a childe to vindicate the foule aspersions cast upon his Mother, from whom he had his soules spirituall birth and breeding, by setting forth by what manner of men his Mother Church is scandalized.

14. *Blame*

14. *Blame the Converſation of our Miniſters.*

14. *Blame the converſation of our Miniſters.*

AGain, although in the Viſible Church the evill ever mingled with the good, and ſometime the evill have chiefe Authority in adminiſtration of the Word and Sacraments; yet forasmuch as they doe not the ſame in their owne name, but in Chriſts, and doe adminiſter by his commiſſion and authority, we may uſe their Miniſtry both in hearing the Word of God, and receiving the Sacraments; neither is the effect of Chriſts Ordinance taken away by their wickedneſſe, nor the grace of Gods gift diminiſhed from ſuch as by faith rightly doe receive the Sacraments adminiſtred unto them. The Scribes and Phariſees (ſaith our Lord) ſit in *Moſes* chaire; all therefore what they bid you obſerve, doe you, but not after their workes, for they ſay and doe not.

15. *Except againſt our Ordination.*

15. *Ordination of our Miniſters.*

THey except againſt our Miniſters, becauſe they receive their Ordination from Biſhops.

To which I anſwer, wee have our Ordination from Chriſt by Biſhops and Clergy-men: and for this kind of Ordination by Biſhops and Presbyters, we have the univerſall conſent of the Primitive Church; by St. *Paul*, *Timothy*, and *Titus* were ordained.

And this has beene the practiſe of all the Chriſtian Churches of the Univerſe, untill the time that *Anabaptiſts* crept into the world.

But they will alledge, that we have been ordained by Antichriſtian Biſhops, and therefore they conclude every action done by our Miniſters to be Antichriſtian.

1. To which I anſwer; why is not the Ordination that our fore-fathers had from Antichriſtian Biſhops as effectuall as the baptiſme that was adminiſtred by them to our fore-fathers? Did ever any Reformed *Church* rebaptize them that were baptized

zed by them? And why should our Ministers be re-ordained more then re-baptized.

2. Indeed our Ministers being ordained by Bishops, and that by Protestant Bishops, such as *Cranmer*, *Latimer*, and *Ridley*, who were holy Martyrs, who renounced all superstition, what exceptions can be taken against them.

1 Tim. 4. 4. Neither can they find any shelter under that noted text, Neglect not the gift that is in thee by the imposition of the hands of the Presbytery, which learned M^r. *Calvin* expounds not of the men, but of the office following: Herein *Hierom*, *Anselme*, *Haimo*, *Lyra*, referring it to the gift given him, which hath been the practice of the Church of *England*, and all Christian Churches in the world untill the *Anabaptists*.

To conclude, let the *Brownists* confesse our Bishops to be but christians, which they cannot deny, and the Ordination of our Ministers will be lawfull by their own rules, for if the Ordination of their *Ministers* by *Plebeian* Artificers be lawful, how much more is the Ordination of our Ministers by Bishops and learned Ministers, qualified with learning and wisedome, and set apart to doe the same.

16. *Brownists Ordination.*

16. *Brownists Ordination.* BUt let them shew who devised their Ordination of Ministers; I dare say not Christ, nor his Apostles, nor their Successors.

What *Church* in the whole world can be produced unlesse in case of necessity, whose conspiring multitudes made them Ministers at pleasure? What rule of the Church prescribeth it? What Reformed *Church* ever did it, or doth practise it? What example warrants it? where have the Inferiours presumed to lay their hands upon the Superiours? It is an olde policy of the faulty to complaine first, certainely there was never Popish Legend a more errand device of man then some parts of this Ministery of theirs, so much gloried in for sincere correspondency with the first Institution.

17. For

17. *For their ſinging.*

FOr their ſinging of Pſalms it is almoſt left among them, for in Mr. *Johnſons* Aſſembly they had new rhimes, but in ſo harſh and hard a phraſe, that the people knew not what they meant, ſo that they could not ſing with underſtanding. 17. *Their ſinging of Pſalmes.*

2. Theſe being in uſe, and the copies being kept from the people, by that meanes ſinging of Pſalmes was kept from the people, and ſhut out of private houſes. *Proph. ſchiſm.* page 10.

3. Again, by reaſon of the uncouth and ſtrange tranſlation and Meter uſed in them, the congregation was made a laughing-ſtock unto ſtrangers.

Maſter *Daniel Studley* pleaded for the continuance of thoſe rhymes, the congregation complaining of them: For (ſaith my Author) he had a good veine in making rhymes, eſpecially filthy and obſcene ones, wch he taught unto little children his ſchollers, and to Miſtris *May*, who uſed in her houſe to ſing ſuch ſongs, being more fit for a common bawd, then for a perſon profeſſing the pure ſeparation. They object againſt all the Churches in *Amſterdam*, that they have Organs to modulate their voyces in ſinging. Sure I am, the *Separatiſts* alſo had need of ſome-what, as a Bag-pipe, or ſome-what never uſed by Antichriſt to tune them, ſinging in their Conventicles like hogs againſt raine.

Here I might aske ſome queſtions, *viz.* why ſinging ſet Pſalmes doth not confine the ſpirit, (we being commanded to ſing with the ſpirit) as much as ſaying ſet Prayers; and why the brethren inſpired with the ſpirit, doe not every day ſing a new ſong, as make a new prayer, which are ſet prayers to the people? and why the people may not pray together with the Miniſter (as it was the cuſtome of all *Chriſtian Churches*) as ſing together? And laſtly, why Lay-men do not pray in the *Church*, as well as preach or propheſie in the *Church?* Doe they not in forbidding the people to pray with their Miniſter, as the Papiſts do in depriving the people of the Cup in the Sacrament, and that for the honour of the Prieſt-hood?

18. *Of their Propheſying.*

18. *Of their propheſying.*

AS the illuminated *Anabaptiſts* are called Preachers, ſo the fanatick *Browniſts* take upon them to be Prophets, and to preach the Word of God with all authority publikely in their Congregations: St. *Paul* asketh, *how they can preach except they bee ſent?* And this ſtandeth with good reaſon, every true Preacher ſtandeth in Gods room, being the Lords Embaſſador to doe his will: who dares doe this unſent? Theſe come not from the Schools of the Prophets; but from mechanick trades, and ſet them downe in *Moſes* chaire as Embaſſadours of Jeſus Chriſt, as Heralds of the moſt high God. Theſe take upon them to reveale the ſecrets of the *Almighty*, to open and ſhut heaven, to ſave ſoules. But to heare theſe fellows diſcourſe of the holy Trinity, of Gods eternall Decree, and other deep points of Divinity, you may heare the mad men in *Bedlam* prate as wiſely as they: May not Almighty God ſay to theſe mad Prophets, *what haſt thou to doe to take my Word in thy mouth &c.* Of their confuſed preaching, or rather prating, hear Mr. *Simpſon* complain, & eſpecially of the Prophets in Mr. *Ainſworths* Church: For our manner (ſaith he) of meeting upon the Lords day, it is with ſuch a confuſion and contradiction with one another, that our profeſſion of Separation may bee overthrown by it: For example, *Thomas Chochi* in his Propheſie, witneſſing againſt *England*, their Miniſtry is *Antichriſtian*, and being ſo, cannot beget true faith; and where there is no true faith, there is no true ſalvation, a fearfull ſentence in my judgement. Againe, our beloved, Mr. *De Cluſe* in his propheſie laboured to prove ſeparation from a true Church for any corruption, obſtinately ſtood in this Doctrine, was by another in propheſying there ſhewed to be abſolutely contrary to the place, *Rev.* 2. 24. which how unſoundly it was concluded by our Teacher, was then obſerved by many: Alſo it was ſince by another delivered in the way of Propheſie, that even among our ſelves did reigne many ſinnes; as namely, fulneſſe of Bread, Pride and idleneſs; fulneſſe of bread, in that they were not ſatisfied with neither tempo-

temporall nor ſpirituall food; pride, in that many did ſtrive to goe beyond their calling; idleneſſe, in that many were negligent in their Callings. If theſe things be ſo, and be not redreſſed by the admonition of this Propheſie, we muſt (according to Mr. *de Cluſe* his doctrine) make a new ſeparation. How oft do the Brethren except one againſt anothers Propheſying, by which much heart-burning and ſtrife is kindled between them? Theſe things being well conſidered, I pray you well to minde whether this new way of Propheſying on the Lords day can be for the edification of the Church or not. For this new propheſying of the Lay-people, read a Treatiſe newly ſet forth by *Guilielmus Apolonij*.

19. *They will uſe no ſet Forms of Prayers.*

19. *Blame ſet prayers.*

THey find fault with ſet Forme of Prayers, and this alſo they learnt of the *Anabaptiſts*, who having burnt all the Bookes in *Munſter*, and in the Dominions of King *John* of *Zion* (except the Bible) were compelled either to pray without book, which they call praying with the Spirit, or not at all; moreover the *Anabaptiſts* were ſo ignorant, as *Lambertus Hortenſius* reporteth, that among the numerous multitude of them there was not one found (as it was credibly reported) that could read. So they being not able to pray within book, but all without book: They have with the *Brownists* invented divers arguments againſt ſet Prayers.

They pretend ſet Prayers to be a device of man, a muzling of the ſpirit, a nurſe of idleneſſe, and a means to neglect the graces of God that are in them; whereas they pretend extemporary Prayers to be the worke of the ſpirit: whereas rather thereby they muzzle the ſpirit of the people, being tyed to the *ex tempore* and crude Prayers of the Miniſters.

Yea, the *Brownists* goe farre beyond the *Anabaptiſts*, affirming ſet Prayers to bee abhominable in the eyes of Almighty God.

To this I anſwer; whatſoever God hath ordained is neither abhominable nor loathſome to him; but God hath ordained

ordained set Prayers, therefore they are not abhominable nor loathsome.

That God hath ordained set Prayers, see *Num.* 6. 23, 24. *Ye shall blesse the Children of Israel, saying unto them, the Lord blesse thee & keep thee, the Lord make his face to shine upon thee, and be gracious to thee, the Lord lift up his countenance upon thee, and give thee peace.* Again, *Deut.* 26. 5. *And thou shalt speake, and say before the Lord thy God, A* Syrian *ready to perish was my father.*

The 90. Psalme is a prayer, even the prayer of *Moses*, & used in the Jewish Church, as we use the Lords prayer.

All the Psalmes of *David*, (except some that are doctrinall) are Prayers, and have been, and shall be read in the Church of God, maugre all the Heretickes and Schismatickes in the world.

In the Gospel are many set Prayers daily read in the Church; What, are all these abhominable? All the ancient Churches in the world, planted by the Apostles, have set Prayers; as the Greek Church, to whom St. *Paul* preached; the *Indians*, to whom St. *Thomas* brought the light of the Gospell; the *Ethiopians*, to whom St. *Marke* brought the knowledge of Christ: the *Muscovites*, who affirm, that they received the trueth from St. *Andrew*: these with all ancient Churches have set Prayers: their Liturgies are to be seen.

Yea all the Reformed Churches, the Dutch, the French, the Danish, the Swedish, the Scottish, &c. have set prayers; onely these Sectaries will speak to God *ex tempore*.

In my *Christianography* you may see divers Liturgies: as a Liturgy attributed to St. *James* the first Bishop of *Jerusalem*, set forth by *Victorius Sciaticus* the *Maronite*. The Apostle *James* was commonly called *Jacobus Liturgus*, that is, *Iames* the Service-maker, which beginneth, *O Lord doe not despise me defiled with the multitude of my sins, &c.*

Again, the Service the *Muscovites* use, taken out of the Commentaries of *Sigismund Liberus*.

The *Ethiopian* Lyturgie or Service, written by *Francis Alvares*.

The *Copts* Lyturgy set forth by *Kircherus*.

The *Armenian* Service, set downe by *Odoardus Barbosa*.

The

The Armenian Service, ſet downe by *Peter Bellonius, lib.*3. *cap.*12.

The Liturgy of *Severus* ſometime Patriarch of *Alexandria*, written in Syriak, and tranſlated into Latin by *Guido Fabritius.*

But to ſhew you a patterne of ſome of their new Prayers: one of them cryeth out in his prayer; *O Lord thou knoweſt, good Lord, that we never had the truth preached among us, till now, &c.* Whereas the Doctrine of the Church of *England* is Gods truth, as the learned Aſſembly of *Divines* do teſtifie, howſoever in our Diſcipline there may need Reformation.

Another cryeth out in his prayer; *Good Lord, good Lord, deliver this Congregation from this man, who is unlearned, unpowerfull, unprofitable, &c.* This ſpirituall Prayer was made for my ſelfe, in my owne Church, in my owne Pulpit, in my owne hearing.

To conclude this with the counſell of the Holy Ghoſt; *Be not raſh with thy mouth, nor let thine heart be haſty to utter a thing before God, for God is in the heavens, and thou art in the earth: Therefore let thy words be few: for as a dreame commeth by the multitude of buſineſſe; ſo the voyce of a foole is knowne by many words.* Eccleſ. 5. 1.

20. *They quarrell at the Lords Prayer.*

BUT what need I complaine of their blaſpheming of ſet Prayers? whereas our Lord taught his Diſciples a ſet Forme of prayer, the perfecteſt and exacteſt of all that can bee made, it being compiled by the Son of God, who is the wiſedome of the Father. For perfection, it containeth all that can bee asked, or prayed againſt. For acceptation, it containeth the words of Chriſt the Son of God, *in whom the Father is well pleaſed.*

Theſe Sectaries quarrell at this Prayer, and will not ſay it; as *Barrow* and *Greenwood* affirme it to be abominable, and as loathſome unto God as Swines-fleſh to a Jew.

Apollinarius the Heretick equalled his ſongs with holy Scripture, but I never heard of any Hereticke that preferr'd his own workes before holy Scripture: Doe not theſe Hereticks prefer

their owne prayers before our Lords? If our Lords Prayer be better then theirs, why doe they not say it according to our Lords Commandement, *Luke.* 11. Or if they will pray after the same manner as is commanded, *Matth.* 6. why do they use so many vaine repetitions, there by him forbidden?

I have read that St. *Peter* used no other Prayer at the Communion, but this Prayer which his Master taught him; and the Greeks in *Calabria* used the same: But now it is not used by some at the Ministration of the Sacrament. I am sure this Prayer is perfect, and all other devised by them not so perfect. Let us not neglect that perfect forme which our Lord hath left us, or pray at least-wise after that manner, not using vaine repetitions by him forbidden, as before.

21. *Of the Tyranny and ill-usage of some to their Wives and Servants.*

Vid. The prophane schisme of the Brownists, with the impiety, dissentions, lewdnes, and abominable vices of that impure Sect.

MAny there be that are taken in the Briars of this prophane Schisme, that wish they had nevet met with the Separation of that Schismaticall body, and would flye, so that they might escape without Excommunication, with which they terrifie them so, that they dare not so much as whisper, or as much as muffe against it. You may read in the Book called (*The prophane Schisme of the Brownists*) how cruelly also they used their servants for not doing their Tasks; as some they hang up by the hands, & whip them starke naked, being women growne; yea they spare not their Wives, but correct them. Read the story of *Studley*, and *Mansfield*. It may bee they learnt this of their Patriarch, Father *Browne*, who would curstly correct his old wife, as before.

22. *There are divers sorts of Separatists.*

THere are divers sorts of these Sectaries; for every day begets a new fancy or opinion, it faring with them usually as with all other Hereticks, who having once forsaken the Truth,

Truth, wander from one error to another: as Mr. *Smith*, one of their Grandees, from a *Protestant* turned *Brownist*; and from a *Brownist* he turned *Anabaptist*; yea, a *Sebaptist*, and re-baptized himselfe.

The first sort of *Separatists* affirme the abominations of the Church of *England* to be so great, that they will not come within their Church doores to heare any of their Ministers, but tye themselves wholly to their owne Conventicles. The root of this Sect was one Mr. *Rob. Browne*, before named: from whom are risen many Sects, for every day begets a new fancy and conceit. They say that England was once the Lords wife, but that he hath given her a Bill of divorce and put her away These deny all communion with her; but private communion they hold lawfull with her Members. *Brownists.*

As for the ancient company of Brownists that were under the feeding of Master *Browne* himselfe, they were swept away as dung by the Testimony of Master *George Johnson*, and not one of them left alive that continued faithfull, but became Apostates.

The second sort of Separatists may be called *Barrowists* from their Protomartyr *Barrow*, whose censures are more desperate then the former, who say that the Church of England is *Sodome*, *Babylon* and *Ægypt*, and that she was never the Lords wife, nor he her husband; but that she is at the best a murthering step-mother: Therefore they say what communion hath light with darkenesse? Christ with Belial? Beleevers with Infidels? And therefore they proclaime the former Sect (for not judging the Church of England so desperately as they judge her) to be partakers of her adulteries, and that they must receive of her plagues. *Barrowists.*

Of this Sect *Barrow* was the Father; afterwards *Greenwood*, *Brewis*, *Bois*, *Rutter*.

A third sort of *Brownists* did arise from one Mr. *Wilkinson*, whose disciples in a short time grew so strong in the spirit that they stoutly affirmed that they were Apostles, as *Peter*, and *Paul*, and the rest; and therefore deny communion with all others that will not give them that Title. *Wilkinsonians.*

A fourth sort of *Brownists*, who say that there is not any one

Theſe are termed Anabaptiſts.

true Church in the world but themſelves, becauſe they ſay, that they are married to Chriſt by that one true Baptiſme which conſiſteth of perſons confeſſing of faith and their ſinnes and all other *Churches* that baptize Infants are but Synagogues of Satan, and have never made covenant with Chriſt; and therefore they call the other Browniſts for retaining the Baptiſme of Children as very a Harlot as *Rome* or the *Church* of *England*. So name they the *Browniſts*, *Romes faireſt daughter*, and proclaime, that all that will be ſaved, muſt come to them to be re-baptized; and condemne all other worſhip to be Antichriſtian, divelliſh, and obnoxious to the wrath everlaſting. Of theſe there are many Sects and Hereſies, you ſhall finde in the deſcription of the Anabaptiſts. Many other Sects of Separatiſts there are, as the *Johnſonians* and their Tenets, who commenced a ſuit in *Amſterdam* againſt the *Ainſworthians*, for their Meeting-houſe or Synagouge granted to the *Browniſts*, after the rending of that Conventicle aſunder. The *Johnſonians* pleaded the Synagogue belonged unto them, they being the ancient *Browniſts*: The *Ainſworthians* anſwered, that the houſe belonged to them, they being the true *Browniſts*, becauſe they held the ancient faith upon which their Church was grounded from which Mr. *Johnſon* and his company had fallen into Apoſtaſie, and therefore could not be the true Church; and they ſet forth a writing of the Articles forſaken by Maſter *Johnſon*.

Johnſonians.

Ainſworthians

Robinſonians

I might ſpeake alſo of *Robinſon* and his company; which *Robinſon* proteſteth againſt both the former, affirming Mr. *Johnſons* company to be baſterdly runnagates, miſerable guides, engroſſers of the keyes, arrogant *Zidkias*, laying the corner-ſtone of Babylon, *Lucians* or ſcoffing Atheiſts; Schiſmaticks, making the Church of God a cypher; a Hang-by wanting an honeſt hear, like Chancellors and Officials captivating of the *Church*, either marked ſervants of the Pope, or ſuch as care not what they ſay for ſome preſent advantage, uſing a power more execrable and accurſed.

Mr. *Smith* and his Diſciples doe at once as it were ſwallow up all the Separation beſides, proteſting againſt their falſe Conſtitutions, falſe Worſhip, falſe Miniſters, and falſe Governours.

I

I might here also set downe the Heresies of Mr. *Thomas Lemar*, described by Mr. *Paget*. with this Title.

The Monster of Lemarisme.

THis Monster is set downe with seven heads.

1. *Mahometanisme*, in that *Lemar* denyed the holy Trinity and eternall God-head of Christ.

2. *Iudaisme*, in affirming that Christ should come shortly in his owne person to reigne here upon earth.

3. *Papisme*, affirming that a meere creature may bee worshipped.

4. *Lutheranisme*, in maintaining the Doctrine of Consubstantiation.

5. *Anabaptisme*, in affirming that Christ tooke not flesh of the Virgin *Mary*.

6. *Libertinisme*, in holding that there is no visible Church upon earth.

7. *Brownisme*, in holding the Doctrine of Separation. Who can reckon up their opinions, they shifting dayly? Mr. *Hancor* will have a Separation alone.

To confirme their severall Sects and divisions among themselves, I might set down their uncharitable cursing one of another; not to speake of the manifold curses that flew abroad in Mr. *Barrowes* time, nor yet of the manifold curses which the company of *Brownists* remaining in *Lon.* have oft laid upon one another: consider but those that remain in the low Countries. *Their cursing one another.*

Mr. *Johnson* and his company are now accursed and avoided by Mr. *Ainsworth* and his company; Mr. *Ainsworth* and his company excommunicated by Mr. *Johnson* and his company. *Prophane schisme page 63.*

Mr. *Smith* and his company are rejected both of Mr. *Johnson* and Mr. *Ainsworth*.

Mr. *Robinson* and his company holding Mr. *Johnson* and his to be in Apostasie.

And Mr. *Johnson* him againe for taking part in his Schisme against him, and by this reckoning, where is almost one of them free from the curse? As for those straggling Brownists that walke alone; as they avoyd all, so they are avoyded and reje- *Prophane Schisme p. 64.*

cted by all the reſt: is not this (ſaith my Author) a curſing and curſed Sect?

23. *Schiſme a great ſinne.*

23. *Shiſme a great ſinne.*

I Could by way of counſell adviſe theſe *Separatiſts* who forſake the Church to conſider how great a ſin Schiſme is, *viz.* greater then murther; a murtherer killeth one man or two, but a Schiſmatick goeth about, as much as in him lyes, to deſtroy the Church of God.

Is not the departing from the Church of England, a departing from the Church of God? Let them conſider the Church of *Corinth* had many faults in it, as many as the Church of England hath, and as great ones too; and yet was Gods Church for their faults. St. *Paul* blames ſome there for their civill jars impetuoſly, they transferring them and their ſuits to the Courts of Infidels, 1. *Cor.* 6. 7. Others for their wicked connivence and indulgence towards the inceſtuous, 1 *Cor.* 5. Others for their vile prophaneneſſe in their ſacred Aſſemblies, 1 *Cor.* 11. 32. Yea, others for hereſie, 1 *Cor.* 15. Would any Browniſt think this to be the Church of God, but a Synagogue of Satan? If our Apoſtle were alive now, (in which more light hath appeared) hee ſhould bee taught by Father *Browne*, and his Diſciples to give the Church of *Corinth* a new Title, and not *Paul an Apoſtle of Jeſus Chriſt to the Church of God in Corinth.* But the example of Chriſt himſelfe writing to the ſeven Churches of *Aſia* may be our beſt direction, charging five of them with ſeverall faults, and with crimes of a large ſize, yet he doth call them Churches.

Moreover, is not the forſaking the Church of God, a forſaking of God himſelfe.

And laſtly, is not Excommunication one of the greateſt puniſhments of the world, by which a man is caſt out of the Church? St. *Paul* calls it a giving to the Divell: and do not they in their ſeparation caſt themſelues out of the Church, and give themſelves to the devill? The Lord enlighten them.

24. *How*

24. *How these Sectaries have been punished.*

FIrst *Browne* their Patriark was taken and laid in the Gaol, and his disciples were made to flye; *Bolton*, whom some, would make their Author, dyed as *Judas* did; [a] *Henry Barrow*, Gent. *John Greenwood*, Clerk, two of the Authors of this opinion that set Prayers are abominable, *Daniel Studley* Girdler *Saxio Billet*, Gent. *Robert Bowly* Fishmonger, were indicted of Felony at the Sessions Hall without New-gate, *London*, before the Lord Major, and the two Lord chiefe Justices of both Benches, and sundry of the Judges, and other Commissioners of *Oyer* and *Terminer*. the said *Barrow* and *Greenwood*, for writing sundry seditious Books, tending to the slander of the Queens Majesty and State; *Studley*, *Billet*, and *Bowly*, for publishing the said Books, on the three and twentieth day of *March* they were all arraigned at New-gate, and found guilty, and had judgement: *Henry Barrow* and *John Greenwood* on the last of *March* were brought to Tiburne in a Cart, and carried back againe, and were afterwards hanged on the sixt day of *April*.

[a] Howes *Chro.* *p.* 765.

And about the same time one *Penrie*, a Welch-man, a principall penner and publisher of a Book called *Martine Marprelate*, was apprehended at Stebben-heath, and committed to prison: in the moneth of *May* he was arraigned at the Kings Bench at *Westminster*, condemned of Felony, and afterwards conveyed from the Gaole of the Kings Bench in *Southwarke* to St. *Thomas Waterings*, and there hanged: *Elias Thacker* was hanged at St. *Edmonds-bury* in Suffolk on the fourth of *June*: and *John Copping* on the first of the same moneth, for spreading of certaine seditious books, penned by one *Robert Browne* against the Book of Common-prayer established by the Lawes of the Realme, their Books as many as could be found, were burnt before them: Examples how this Sect was suppreſt in Queene *Elizabeths* time are many. They that would know more of these Sectaries, let them read these Books following.

How *Chron.* *p.* 766.

First a Book called a discovery of *Brownisme*, or a briefe Declaration of the errors and abominations daily practised and increased among the English Company of the separation, re-

remaining at this present at *Amsterdam* in *Holland*, by Mr. *White*.

A Booke called the raising of the foundation of *Brownisme*, by *S.* B. Printed by *Henr. Windet*. 1588.

A plaine declaration that our *Brownists* be full *Donatists*, by comparing them together from point to point, out of the writings of St. *Augustine*, by *George Gifford*, Minister of Gods Word at *Malden*.

An Apology of the Church of *England* against the *Brownists*, written by Dr. *Hall* now Lord Bishop of *Norwich*.

Mr. *Bernards* Separatists Schisme.

The prophane Schisme of the *Brownists* or *Separatists*, with the impiety, dissentions, lewd and abominable vices of that impure Sect, discovered by *Christopher Lawne*, *John Fowler*, *Clement Sanders*, and *Robert Bu:ward*.

Item, A Book called the shield of defence: written against Mr. *de leluse*, in defence of Mr. *Brightman*. Printed 1612.

25. *Mr.* Tho. Scots *description of a* Brownist.

25. Scots *description of a Brownist.*

THE Chameleon is in England a *Familist*, at Amsterdam a *Brownist*.

He lives by the aire, and there he builds Castles and Churches; none on the earth will please him: he would be of the triumphant and glorious Church, but not of the terrene Militant Church, which is subject to stormes, deformities, and many violences and alterations of time: he must finde out Sir *Tho. Moores* Utopia, or rather *Plato's* Community, and bee an Elder there. In this point, and in that of resisting civill Governours, he seems the same with the Romish Catholike. But they are tyed onely by the tailes like *Sampsons* Foxes, their heads like *Ianus*, look divers ways, they are Boutefews, and carry betwixt them a fire-brand to enflame all Christendome: they have in their imaginations an Idea of such a Church, and such keyes as the Romanists madly boast they possesse: but they will not have them the same, not to resemble their foolish Alchymists: they are both seeking a Philosophers stone, and neglecting the true Elixar the corner-stone: they boast to build gold on the foundation, when what they daub on, is adulterate stuffe beside the

the foundation: they begger themſelves in ſeeking for wealth abroad, whilſt at home they neglect that pearl of ineſtimable price, for which the wiſe Merchant gives all that he is worth. If ever I could hear Papiſt clear the Pope from being Antichriſt, and prove he muſt be one ſingular perſon, I would then believe that he ſhould not ſpring from a Jew of the Tribe of *Dan*, as they Fable, but from a promiſcuous conjuction betwixt two Fugitives to *Amſterdam* and *Rome*.

26. Of the Semi-ſeparatiſts.

26. *Of the Semi-ſeparatiſts.*

THeſe halt between two opinions, they are neither wholly for the Separation, nor wholly againſt it. Maſter *Jacob* is ſaid to have been of this Sect who are alſo called *Jacobites*, & therefore in his writings we find that he miſliked our Church government: but in his Declaration he affirmeth; Although (ſaith he) I know they of the ſeparation be very far from being ſo evill, as commonly they are held to be: yet I deny not but in ſome matters they are ſtraiter then I wiſh they ware. Howſoever in the point of Separation, I for my part never was, nor am ſeparated from all publique communion with the Congregations of *England*. I acknowledg therefore that in *England* are true viſible Churches and Miniſters accidentally, yea ſuch as I refuſe not to communicate with. For his comming to onr Church, I heard once a Miniſter complaine tomee of Doctor *Bancroft* Biſhop of *Lond.* for not doing that Juſtice that he would have had him to do upon Mr. *Jacob*, of whom he had complained, (as farre as I remember) for not kneeling at the Communion, This Miniſter having proſecuted his complaint, and finding nothing done againſt Mr. *Jacob*, went to the Biſhop, telling him what a great deale of paines he had taken in vaine, and asking of the Biſhop what he would counſell him to doe, who bid him goe home and trouble not himſelf, but leave ſuch things to his Church-wardens.

There is a ſort of *Semi-ſeparatiſts*, that will heare our Sermons, but not our Common-prayers; and of theſe you may ſee every Sunday in our ſtreets, ſitting and ſtanding about our doores, who when the Prayers are done, ruſh into our Churches to heare our Sermons.

Of the Independents.

1. *Why called* Independents.
2. *Their Originall.*
3. *Some of them write and ſpeak againſt Churches.*
4. *Some againſt Tithes.*
5. *Would have no ſet Prayers.*
6. *Nor uſe the Lords prayer.*

1. *Why called* Independents.

BEcauſe they teach that every particular Congregation ought to be governed by its owne particular Lawes, without any depending of any in Eccleſiaſtical matters, without obligation, acknowledge Claſſes or Synods for its government and conduct. They call themſelves the Congregationall government, as I read. Theſe appellations I heard not of when I began to write this Treatiſe. The Author of the *Antidote againſt Independency* affirmeth, that by eſtabliſhing this government in ſtead of ſuppreſſing Prelacy, we ſhould erect in our kingdome, 9324. Prelates, *viz.* in everey Pariſh one.

2. *Their Originall.*

THE firſt man of note that held their opinions, (as Maſter *Edwards* writeth) was one Maſter *Robinſon*, who leaving *Norwich* male content, became a rigid *Browniſt*; but afterwards by conference with learned men, he was brought to ſome moderation, and writ a Booke recanting ſome of his opinions. This man dying, many of his congregation went from *Leyden* unto *New-England*, and planted at new *Plymouth*, whether they carryed Mr. *Robinſons* opinions, which ſpread far there, and by letters alſo and other means were conveighed into old *England*: and to this purpoſe he citeth a Letter of Mr. *Cottons*.

As the *Browniſts* (ſaith Mr. *Edwards*) growing up, and out of the *Anabaptiſts*, did refine *Anabaptiſme* in many things, ſo the *Independents* have refined *Browniſme* from the groſſeneſſe and rigidneſſe of it in ſome things. Yet

Anſwer to the Apologeticall Narration. pa. 204. 205.

Yet in ſeparating from Gods Ordinance becauſe of our mixt Congregations: in ſetting up a Church againſt a Church: and in other things doe they not with the *Browniſts* make a rent in Chriſts myſticall body?

3. *Enemies to our Churches.*

The ſeventh Viall opened.

THeſe *Independents* with the *Browniſts*, are enemies to our Churches, the glory of our Nation, the monuments of the piety of our Fore-fathers, builded to the honour of Almighty God, and for his ſervice. They call them ſteeple-houſes, as you may read *Mr. Cotton* in one of his Sermons upon the opening of the ſeven Vialls affirmeth.

Jehoſaphat (ſaith he) took away the high places and groves out of *Judah*. 2 *Chron.* 17.6. So when the zeale of God lifteth up the hearts of the people, then will they not endure a conſecrated place in all the world where they come, and when the ſeventh Viall is powred out, the earth ſhal be full of the knowledge of God: then All the Chappels of Eaſe, Churches of States, and Temples of Glory, where the world hath been deluded, they will not leave a ſtone upon a ſtone that ſhall not be throwne downe: though now in ſome places you may not paſſe through with a burthen, nor looke upon the wall thereof. *The zeale of the Lord of Hoaſts will blow them up, theſe places will be laid open to the reſt of the ſtreets, and become but common ſoyle, they will not be regarded, but trampled upon, &c.* I am informed that ſome preach this Doctrine among us.

4. *Ruine Learning.*

AGaine, to overthrow Learning, they would overthrow the maintenance, *viz.* Tithes appointed by Almighty God for the maintenance of his ſervice: as he appointed a certaine time for his ſervice: ſo a certaine part for the maintenance of his ſervice: *viz.* A tenth part which was paid before the Law, commanded in the Law, and confirmed by our Lord and Saviour.

The perſecution of the *Julian* Apoſtate is affirmed to bee

greateſt of all other: For whereas in other perſecutions they kill'd the Prieſts, *Julian* taking away the maintenance from Gods ſervice, did *occidere Preſbyterium* the whole Order.

¶ When I firſt heard of the name of *Independency*, I confeſſe I could not wel miſſlike it, knowing the poverty of many Livings within the walls of *London*, & the dependency of the Miniſters, being not able to ſubſiſt without the charities of the people.

And for example, among others the Tithe of a Parſonage of a learned Doctor (who is accounted one of them) not to bee worth above 20. ℔ *per annum* towards all charges, and divers others to be of ſmall value: I could not well blame them, if renouncing their Tithes, they have deviſed ſome other way to ſubſiſt.

In time of ſuperſtition the ſaid Living is reported to have been worth about 200. pound *per annum*, by reaſon of a gang of filly women with child to the Image of our Lady of *Steining* (in that Church) to which they did trot with many rich offerings, being perſwaded that ſhe could give them eaſie labour: other Churches had their working Saints that releived their Parſons, as one could make barren women fruitfull, &c. And for this cauſe the poore Livings *in London* were ſo highly rated in the Subſidy. And whereas one man had heretofore many Livings, which is now prohibited; As my Predeceſſor had three, *Alhallowes* the great, the *Temple*, and *Edmunds* within the line of Communication: And alſo our vailes for Burialls & Chrinings is in a manner ceaſt, which were a great help too. Should I blame the poore Miniſters to deviſe ſome means to have a being? but whereas they gather Congregations among us who are as poore as themſelves, getting our fatteſt ſheep from us, and for other cauſes, I like it not.

5. *Allow no ſet Prayers.*

THey allow no ſet Prayers. The Jews uſed ſet Prayers, *Johns* Diſciples uſed ſet Prayers, and Chriſt gave his Diſciples a ſet form of prayer, which all Chriſtian Churches in the world generally uſe. Mr. *Calvin* alledgeth three reaſons for the maintaining of ſet prayers. Firſt, to provide for the weakeneſſe of

ſome

ſome Miniſters. Secondly, that there might be a generall conſent and agreement in all Churches. Thirdly, to croſſe the liberty of ſome Miniſters, who affect novelties: and therefore it behoveth to have a ſet Catechiſme, a ſet form of adminiſtring the Sacrament, a ſet form of publike prayers.

For taking too much liberty in their praying, I have had too much ſenſe, being deprecated or execrated by ſome of them, yea even in mine own Church, in my own Pulpit, and in my own hearing, as before. p. 73.

6. *Uſe not the Lords Prayer.*

One of the characters of the Independents.

AGain, ſome of them will not uſe the Lords Prayer, preferring their own before it. If the Lords Prayer bee more perfect then theirs, why do they not uſe it, but abuſe the people, uſing their own imperfect prayers, and omitting our Lords perfect prayer commanded by him to be uſed.

I marvail why they will ſay *Pauls* Prayer. The grace of our Lord Jeſus Chriſt, the love of God the Father, &c. and not ſay the Lords Prayer.

I have heard that *Apollinarius* the Heretique equalled his writings with the holy Scriptures, but preferred them not as theſe ſeeme to do, in omitting Chriſts Prayer commanded to bee uſed, and uſing their own as before.

To conclude, my prayer to God is, that God would give them grace to uſe their gifts that he hath given them to edification, and not to make a rent in his Church.

The common tenets of the *Independents*, you ſhall find enumerated by Mr. *Baily* in his learned diſſwaſive from the Errours of this time: ſome of which I will briefly ſet down.

Chap. 6. page 101. of the Church.

They acknowledg the reformed Churches for true churches, and yet ſeparate from them all, refuſing all Church Communion and member-ſhip with any of them.

They can take into their Churches without ſcruple *Anabaptiſts*, *Antinomians*, who both in life and doctrine have evident blots, ſo that they be zealous and ſerviceable for their wayes.

They preach and pray in our Churches as they would doe among Pagans, only as gifted men, to gather materialls for their new Churches.

They take the power of gathering and erecting Churches both from the Magiſtrates and Miniſters, placing it only in the

hands of a few private Christians, who are willing to make a Church Covenant. and this power they give to seven or three: and to these they give power of election, ordination, depolition, excommunication, even of all their officers, and finall determination of all ecclesiasticall causes.

The common tenet of New *England* is, that the people alone have all the power, and that where there is cause, may excommunicate all their Officers.

The Synod of *New-England* maketh not only the fraternity (but, as they speak) the sorority to be the subject of the private power of the keyes. My Author writeth that a woman was founder of Mr. *Simpsons* Church at *Roterdam*, and that a woman led away Mr. *Cotton*, and with him a great number of the best note in *New-England*, towards the vilest errors, & to the brinke of a new separation: Yet none in *Holland* did ever give unto women power of debating in the face of the Congregation, determining Ecclesiasticall causes, in which our *London Independents* exceed all their Brethren.

Some of them permit private men to celebrate the Sacraments.

If negligent officers do not censure their owne members, all the assemblies in the world may not attempt to censure any of them, although they do corrupt a whole nation, with vile heresies or grosse vices.

The *Independents* do advance their fancies to as high a pitch as the *Brownists*: They put in these things, the very kingdome of Christ, and all their opposites, they call enemies to Christs Kingdome: They allow *Independency* to be a beginning, and a part of that glorious kingdome, which Christ for a thousand yeares is to enjoy upon earth.

Concerning the worship of God, and other heads of Divinity, whatsoever crotchets the *Brownists* have fain into, the *Independents* punctually follow the most and the worst of them.

For the marriage-blessing, they applaid the *Brownists* Doctrine, they send it from the Church to the Towne-house. The prime of the *Independents* Ministers now at *London* have beene married by the Magistrate.

Concerning Divorces, Mr. *Milton* permits a man to put away

way his wife upon his meere pleasure, without any fault in her, but for any dislike or disparity in nature.

Mr. *Gorting* and his company teach, that a woman may put away her husband, if he will not follow her in a new Church way which she pleaseth to embrace.

They are against all Church Directories, the Circumstances of Gods worship, the common names of the dayes of the week, the months of the yeare, of many Churches and Cities of the land are as unlawfull to them as to the *Brownists*.

All Tiths and set maintenances of Ministers they cry down, but a voluntary contribution for the maintenance of all their Officers they presse to a high proportion with the evident prejudice of the poore.

In their solemn worship oft-times, they make one to pray, another to preach, a third to prophesie, a fourth to direct the Psalm, and another to blesse the people.

In ordering the parts of their worship, they take it for an Apostolike constitution, to begin first of all with a solemne prayer for the King and the Church, applying the words of the Apostle against the meer scope of the Text.

After the prayer, the Doctor proceedeth to read & expound.

In preaching they differ from the *Brownists* and us, and joyn with the Popish Monks who will not be tyed to a Text.

About prophesying after Sermon, they agree with the *Brownists*, permitting any man whom they take to bee gifted, publikely to expound and apply Scripture, to pray, and to blesse the people.

When the exercise of prophesie is ended, they use an ordinance of questioning the Preacher & Prophets about any point of Doctrine.

For Psalms some wil have none at all in the time of publike judgments, others wil not permit women to sing in the church. At *Arnheim* they had a singing Prophet, who singed an hymne of his own making in the midst of the silent Congregation.

They grant the lawfulnesse of set prayer in divers places: yet at *London* their practise is constantly to forget the Lords Prayer.

They will have none to be baptized but the children of their own members, by which they put all *England*, but a very few, into the state of *Pagans*.

They

They open a door to *Anabaptiſme*. 1. requiring in all that are to be baptized a reall holineſſe, which in no Infant with any certainty can be found. 2. They eſteem no baptized Infants to be members of their Church, before they have entred into their Covenant. 3. They account *Anabaptiſme* a tolerable error contrary to the practiſe of *Browniſts*, and their Brethren of New *England*.

They participate with none of the Reformed Churches in the Lords Supper, as before.

They do not communicate once a month as in New *England*, but once every Lords day; too much like the daily Maſſes of the Chnrch of *Rome*.

They have no preparation of the flocke before, no Sermon in the weeke before, nor as much as warning nor catechiſing among them.

When they come to the action, there is no more but one little diſcourſe, and one ſhort prayer of the Miniſter all the time of the participation. There is nothing in the Congregation but a dumb ſilence,, no reading, no exhortation, no Pſalm.

The new *Engliſh* do account ſitting at Table not only to be neceſſary, but to be part of our imitation of Chriſt, and a right ſignificant: but the *Independents* at *London* doe vehemently contend for the needleſneſſe of any to come to the Table. The *Browniſts* of Amſterdam have no Table at all: they ſend the Elements from the Pulpit by the Deacon to the Congregation.

They teach all outward ſignes of worſhip in the time of the adminiſtration to be Idolatry, and hereupon declare the neceſſity of all men to keepe on their hats.

After the Worſhip is ended, the Congregation is not diſmiſſed, but be preſent to hear, judge and avow at every act of Diſcipline.

They are much for private meetings, in which they uſually frame the members of other mens Congregations into their new mold, which the *Browniſts* and they of New *England* have relinquiſhed, having felt the bitter fruits of ſuch meetings.

They flatter the Magiſtrate, and ſlander the reformed Churches without cauſe.

Some of them are for the abolition of all Magiſtracy, denying

ing them any power over the godly, and others have denyed the lawfulneſſe of Magiſtracy.

They give to their Miniſters power to ſit in civill Courts, and to voice in the election of the Magiſtrates.

They offer to perſwade the Magiſtrate contradictory principles according to their own intereſt. In *New England* they perſwade the Magiſtrates to kill all Idolaters and Hereticks, even whole Cities, men, women and children: But here they deny the Magiſtrate all power to lay the leſt reſtraint upon the groſſeſt Idolaters, Apoſtates, Blaſphemers, or the greateſt enemies of Religion.

To conclude, *Independency* is much more dangerous then *Browniſme*, ſome of them have a touch of the *Arminianiſme* in the reall ſanctification of all baptized Infants: others of the *Enthuſiaſmus* in their contemplation of God without Scripture: others of the *Libertines* blaſpheming God as the Author of the ſinfulneſſe of ſin, of the *Arminian* reprobation. A fourth hold *Antinomian*, *Montaniſticke*, and *Familiſticke* Tenets; The whole City hath been filled theſe many yeares with the noiſe of *Socinianiſme* of a ſift, many of them are paſſionate for a full liberty of all Religions in every State. The Apologiſts declare that they would have none caſt out of the Church for errours which are not fundamentall, and how far they can extend this principle, who knoweth? It would ſeeme that all the errours before named which doe or have lodged in their prime Leaders without any cenſure to this day, muſt be taken within the compaſſe of errours tolerable. And *Arminian*, *Socinian*, *Anabaptiſticke*, *Antinomian*, *Familiſticke*, *Enthuſiaſticke* Errours declared not to be fundamentall and tolerable in a Church.

What ſhall wee ſay of moſt of the Popiſh Tenets that are no wayes ſo groſſe? *Spalata* and others have gone about to prove that none of all the Popiſh Errours were fundamentall: And the Remonſtrant Apologiſts labour to free the greateſt Hereſies, ſuch as *Arrianiſme* of olde, and *Vorſtianiſme* of late from that Infamie.

An Extract of the Acts of the Nationall Synod of the Reformed Churches of *France*, assembled by the Kings permission at *Charantown*, *Anno* 1644. 26. *December*, *and dayes following*.

UPon what hath been reported by the Commissioners of the Maritime Provinces, that divers comming from Forreign Countries, and who goe under the name of *Independents*, because they teach that every particular Congregation ought to be governed by its particular lawes, without any depending of any in Ecclesiasticall matters, and without any obligation to acknowledg the Authority of *Colloquies* or *Classes* and *Synods* for its government and conduct, setling their abode in this Kingdome, and hereafter they might cause here amongst us many great inconveniences, if in due time there were not order taken, the Assembly fearing lest the contagion of this poyson gaining ground insensibly, should throw trouble & disorder among us; and judging the said Sect of *Independents* to bee not onely prejudiciall to the Church of God, in so far, that it endeavours to bring in *Confusion*, opening a gate to all kind of Singularities and Extravagancies, & taking away all means of any remedy to the evill, but also most dangerous to the State, where (if it had place) there might be as many Religions set up, as there be Parishes or particular Congregations, doth enjoyn to all the Provinces, and particularly to the Maritimes, to take heed that the evill take no foot in this Kingdome, to the end that Peace and Uniformity as well in Religion as in Discipline, may be inviolably preserved; and that thing be brought in among us, which may alter in any kind the service due unto their Majesties.

Garrissole Moderator.
Basnage Adjoynt.
Blondell Secretary.
Le Coq. Secretary.

You may read Doctor *Stewards* Booke, wherein is set down the judgment of the Reformed Churches of *France*, *Switzerland*, *Geneva*, *&c.*

Concerning *Independents*, who condemn them with an unanimous consent.

Of

Of the Familiſts.

THis Sect of the *Family of Love* is one of the moſt erroneous and dangerous Sects that ever was.

The *Family of Love* are ſo called, becauſe they will admit none common among them: their love is ſo great that they may joyne with any Congregation, and live under obedience to any Magiſtrate, be he never ſo ungodly: and therefore to curry favour with all, they have ſome opinions agreeable with all in ſome things. They agree with the *Turks* in ſome things, with the *Jews* in ſome things, with the *Donatiſts*, *Pelagians*, *Libertines*, *Arians*, and *Anabaptiſts*: in many things with the *Papiſts*, in few with the *Proteſtants*.

In deſcribing of this Sect I purpoſe to ſet downe:

1. *Their Originall or Authors.*
2. *Their horrible blaſpemies.*
3. *Their Confeſſion of Faith or Creed.*
4. *Their Converſations.*
5. *Their ſeverall ſorts.*
6. *How to diſcover one of this Sect.*
7. *The abjuration of certaine* Familiſts *at* Pauls *Croſs.*

THe firſt Author was one * *David George* of *Delfe*, who fled out of *Holland* to *Baſil*, giving it out that hee was baniſhed out of the low Countreys; he changed his name, called himſelf *John* of *Bridges*, he affirmed that he was that right *David* that was ſent from God, and ſhould reſtore againe the Kingdome of Iſrael. He wrot divers books, as one called the *Wonder-booke* he broached his damnable hereſies: as

1. All the Doctrines taught by *Moſes*, the Prophets, and Chriſt himſelfe were not ſufficient to ſalvation, but onely to keep the people in good order til the coming of *David George*: but his doctrine was able to ſave all thoſe that put their truſt in him.

2. That he was the right Meſſias, the beloved Son of the Father, not born of the fleſh, but of the holy Ghoſt, and that when

* *The Hiſtory of* David George *is written by his ſonne in law* Nich. Bleſdike, *and publiſhed by* Jacob Beeb, *Printer at Daventry*, 1633. *His doctrine is ſet downe in* 31. *Articles in the ſame booke.*

Christ was dead according to the flesh, the Spirit of Christ was left by the Fathers appointment untill the comming of this *David George*, and given him.

3. That he would set up the true house of *David*, and the children of *Levi* must raise the Tabernacle of God through the Spirit of Christ, not by the crosse and suffering, but through meeknesse and love.

4. That whosoever speaketh against this Doctrine shall never be forgiven in this world, nor in the world to come. He dyed the 16. of *Aug.* 1556. at which his Disciples were much dismayed, for he promised them that he should not dy; or if hee did, that he should rise againe, and fulfill all his former promises; whereupon some forsook his heresies. The Magistrates being informed of his doctrine and manners, caused his house & the houses of such as were suspected to hold such errours, to be searched, his books to be burnt, forfeiting his goods and lands to the use of the Town, causing his followers to recant.

Henri Nicholas.

After him rose one *Henry Nicholas* borne in *Amsterdam*, a Town in *Holland*, of many called *Henry* of *Amsterdam*, who took upon him to maintain the same doctrine, yet not in the name of *David*, but in his own name, as a Prophet sent to rebuke the world of sin and iniquity, nameing himselfe *restaurator mundi*, the restorer of the world.

Discovery of the errours of the Anabaptists page 89.

Mr. *Jessop* describeth *H. N.* after this manner, *page* 89. They call him the new man, or the wholy nature, or holinesse which they make to be Christ, and sin to be Antichrist, because it is opposite to Christ. They say that when *Adam* sinned, then Christ was killed, and Antichrist came to live.

They teach the same perfection of holinesse which *Adam* had before he fell, is to be obtained here in this life, and affirm, that all their Family of Love are as perfect and innocent as he, and that the Resurrection of the dead spoken of by St. *Paul*, 1. *Cor.* 15. and this Prophesie, then shall be fulfilled the saying which is written; *O death where is thy sting? O grave where is thy victory?* is fulled in them; and they deny all other resurrection of the body to be after this life. They will have this blasphemer *H. N.* to be the Son of God, Christ, which was to come in the end of the world to judge the world, and say that the day of judge-

judgement is already come, and that *H. N.* judgeth the world now by his Doctrine; ſo that whoſoever doth not obey his Goſpel (in time) ſhall be rooted out of the world, and that this Family of Love ſhall inherit and inhabit the earth for ever world without end: onely they ſay they ſhall dye in the body, as now men doe, and their ſoules goe to heaven, but their Poſterities ſhall continue for ever. This deceiver diſcribeth eight through-breakings of the light, (as he termeth them) to have been in eight ſeverall times, from *Adam* to the time that now is, which (as he ſaith) have exceeded each other. The ſeventh he alloweth Jeſus Chriſt to be the publiſher of, and his light to be the greateſt of all that ever were before him; and he maketh his owne to be the eight and laſt and greateſt, and the perfection of all, in and by which Chriſt is perfected, meaning holineſſe he maketh every one of his Family of Love to be Chriſt; yea, and God, and himſelfe God, and Chriſt in a more excellent manner, ſaying that he is godded with God, and codeified with him, and that God is hominified with him. Theſe horrible blaſphemies with divers others, doth this *H. N.* and his Family teach to be the everlaſting Goſpel: which the Angel is ſaid to preach in the *Rev.* 11. 15. They profeſſe greater love to the Church of Rome, and to all her Idolatries and ſupeſtitions, then they doe to any Church whatſoever, except themſelves.

They wickedly abuſe theſe words of Chriſt; *I muſt walke to day, to morrow, and the third day I ſhall be perfected:* and ſay, that by to day is meant the time of Jeſus Chriſt his Apoſtles: and by to morrow, all the time of the Religion of the Church of *Rome*: and by their third day, this their day of *H. N.* and his Family, wherein they will have Chriſt to be perfected. And they doe compare all the whole religion of the Church of *Rome* to the Law of *Moſes*, affirming, that as God did teach his people by theſe ſhadowes and types, till Jeſus Chriſt came; ſo hee hath taught the world ever ſince by the Images, Sacrifices, and Heathen Rites of the Church of *Rome*, till this wretch *H N.* came, and now he muſt bee the onely chiefe Teacher, Gods obedient man, yea his Son, (as they blaſphemouſly call him) hee by his Goſpell muſt make all things perfect.

One *Chriſtopher Viret*, a Joyner dwelling in *Southwarke*, who had *Chriſtopher Viret.*

had been in Q. *Maries* daies an *Arrian*, being infected with *Hen. Nicolas* his Doctrine, poiſoned firſt the Engliſh with this hereſie he tranſlated out of *Dutch* into *Enliſh* divers of the books of *H. Nicolas*, as *Evangelium Regni*, *The propheſie of the ſpirit of Love*, *the Glaſſe of righteouſneſſe:* out of which and others theſe errors are collected.

2. *Their blaſphemous Errors.*

1. Concerning God] That there is none other Deity belonging unto God, but ſuch as men are partakers of in this life.

2. Concerning Chriſt] 1. That Chriſt is not God. 2. Chriſt is not one man; but an eſtate and condition in men common to ſo many as have received *H.N.* his doctrine, &c.

Knewſt. p. 24. 3. Of *Adam*] That *Adam* was all that God was; and God all that *Adam* was, &c.

4. Concerning Baptiſme] That no man ſhould be baptized untill he was 30 yeares old.

5. Concerning the Word] That there was never truth preached ſince the Apoſtles time before *H.N.*

6. Concerning the Reſurrection] 1. The reſurrection of the body is a riſing from ſin and wickedneſſe. 2. That the dead ſhall riſe and live in *H. N.* and in the illuminated Elders everlaſtingly.

7. Concerning the day of Judgement] 1. That the day of Judgement is in this life. 2. That the joyes of heaven are here upon earth.

8. Concerning marriage.] The marriage of ſuch as are not enlightned with true faith is filthy and polluted, and to be reputed for whoredome.

9. Concerning *Henry Nicolas*] 1. He is raiſed by the higheſt God from the dead 2. He can no more erre then *Moſes* or Chriſt, &c. 3. He is the true Prophet of God, ſent to blow the laſt Trumpet of Doctrine which ſhall be publiſhed upon earth. 4 That he onely knoweth the true ſenſe of Scripture. 5. That his books are of equall authority with the holy Scripture.

Knowſt. p. 27. Through the ſervice of H N. his holy and gracious word, and our obedience there unto, we are led of the Father to the love

love of Jeſus Chriſt. 6. That the Scriptures are fulfilled in H. *N.* and his family. 7. H.N. knoweth the ſecrets of our hearts. 8. That all men muſt ſubmit themſelves to the godly wiſedome of H.N.&c.

10. Concerning their illuminated Elders and family.] 1 All illuminated Elders are godded with God, or deified; and God them hominified, or become a man. 2. The young Diſciples are *Adams*, and the illuminated Elders Chriſts, 3. The eldeſt Father of the Family is Chriſt himſelfe. 4. That the eſtate of all ſuch as are not of this Sect is a falſe being, the Antichriſt, the wicked ſpirit, the Kingdome of hell, and the devill himſelfe. 5. The Family of Love is perfect in this life; and therefore that they muſt not pray for forgiveneſſe of ſinnes. 6. That their illuminated Elders doe not ſinne. 7. They may joyne with any Congregation, and Church, and live under the obedience of any Magiſtrate though never ſo ungodly. 8. Whatſoever is taught by any other then by their illuminated Elders is falſe: ſuch as deſpiſe their family ſhall be conſumed with everla ting fire. *Knewſt. fol.* 15.

Moreover they hold;

1. That he who is one of their Congregation is either as perfect as Chriſt, or elſe a very devill.

2. That it is lawfull to doe whatſoever the higher Poweres command to be done, though it be done againſt the commandement of God.

3. That it is ridiculous to ſay, God the Father, God the Son, God the holy Ghoſt; as though by ſaying theſe words, they ſhould affirme to be three Gods.

4. That every man ought firſt to be in an error before hee can come to the knowledge of the truth.

5. That heaven and hell are preſent in this world among us, and that there is none other.

6. That they are bound to give almes to none other perſons but to thoſe of their Sect, and if they otherwiſe doe, they give their Almes to the devill.

7. That they ought not to bury their dead: becauſe it is ſaid, *let the dead bury the dead.*

8. That none ought to receive their Sacraments before he re-

receiveth their whole Ordinances, as firſt hee muſt be admitted with a kiſſe, then his feet muſt be waſhed, then hands laid on him, and ſo received.

9. That the Angels *Raphael* and *Gabriel*, and others were born of a woman.

10. That they ought not to ſay *Davids* Pſalms as Prayers, being righteous, and without ſinne.

11. That there ought to bee no Sabbath day, but that all ſhould be alike.

12. That Chriſt is come forth of the fleſh as hee came forth of the Virgin *Mary*.

13. That there was a world before *Adams* time as is now.

14. That the Law of God is poſſible to be kept of every man that will endeavour himſelfe thereto.

15. That it is expedient that they ſhould make manifeſt their whole heart, with all their councels, minds, wills & thoughts, together with all their doings, dealings, and exerciſes naked and bare before the children of the Family of Love, and not to cover or hide any thing (be it what it will) before him, and what their inclination and nature draweth them unto.

In a word, their Doctrine is perverſe, blaſphemous and erroneous: it openeth a doore to all wickedneſſe, turning Religion upſide-downe, building heaven here upon earth, making *God* man, and man *God*, heaven hell, and hell heaven, not accounting of the Law of God, and making but a jeſt of the Goſpell of Jeſus Chriſt, leaving no manner of ſinne uncommitted, and yet affirming they ſin not at all: for venome and poyſon which will bring preſent death to the ſoule: he hath diſperſed over every member and Article of the Beliefe; ſo univerſall is the poyſon of his opinion, as you may ſee in their confeſſion ſet down by Mr. *Knewſtub*.

3. *The Confeſſion of* Familiſts.

I *Doe beleeve in God the Father Almighty, maker of heaven and earth.* They ſay the ſame is a true living God, a mighty Spirit, a perfect clear light; a true being, and that that the ſame being is God, the Fathers name, and his love it ſelfe. And they perſwade

perſwade his good willing ones, that by the beliefe of this Article which they call the Baptiſme in the Fathers name, that here and now they doe attaine to the perfect obedience of the Law of God, and of the beliefe of Jeſus Chriſt, and love of the holy Ghoſt, which they make to bee all one with the perfect righteouſneſſe of the Law.

2. *And in Jeſus Chriſt his onely Son our Lord.* Some of theſe words they alter, for in ſtead of *his only Son*, they ſay *the only ſon of God, &c.* Whereby Jeſus the only Son, I meane, righteouſneſſe: for there is their generall Tenet and conclusion, that Righteouſneſſe is Chriſt, and Sin is Antichriſt. The ſeed of the woman is righteouſneſſe and holineſſe, and the ſeed of the Serpent is ſin, turning the perſon of Chriſt into equality.

3. *Which was conceived of the holy Ghoſt, born of the Virgin Mary.* As we confeſſe the thing done, ſo we ſpeak of the preſent time as of the thing doing, ſaying, which is conceived of the Holy Ghoſt, meaning, every one that comes to take in their Beliefe (as they term it) *is then conceived of the holy Ghoſt, and borne of the Virgin Mary*, calling the conception of their fancy the firſt or Virgins eſtate of Infancy, ſo making the Article intend all and every one of them in generall, and not one in particular, as we beleeve.

4. *Suffered under* Pontius Pilate, *was crucified, dead and buried, and deſcended into hell.* In the former Article they confeſſe the conception and birth of the bleſſed ſeed of *Abraham* according to the Promiſes, and here they beleeve their ſufferings according to the Scripture. And Jeſus Chriſt is borne and conceived in themſelves under *Pontius Pilate*, & ſo is incorporated into the death of his Croſſe, and this they call the Baptiſme under the obedience of the beliefe in the name of the ſon; and they ſay they bury through his beliefe the olde Man, which ſtate they call the youth or young man; the renewing of the ſpirit in an upright life, wherein this Article both of ſuffering, crucifying, death and buryall, and deſcenſion into hell, are fulfilled in them, the reſt you may ſee in Mr. *Knewſtub.*

They affirm ſin to bee Antichriſt, and righteouſneſſe to bee Chriſt, turning Chriſt and Antichriſt from perſons into qualities, making Chriſt a meere fiction or phantaſie. They doe ac-

acknowledge no more Jesus Christ to bee the Saviour of the World, then any of them are, who have taken in the light as they use to speake: and upon this ground professe that every one of their abominations are conceived by the holy Ghost, borne of the Virgin *Mary*, suffered under *Pontius Pilate* are crucified, &c.

4. *Their lewd Conversations.*

OF this holy Family we read, that most shamefull corruption of life hath alwayes followed corruption of doctrine, as *Rom.* 1.24. *God gave them up to their owne hearts lusts, to uncleanesse, to defile their owne bodies between themselves, which turned the truth of God into a lye.*

They are like *Priscillianus* the Heretique, of whom *H. N.* borrowed not only that villanous wresting of the Word by allegories, as also the monstrous opinion that perjury and lying was lawfull, and to be done with a good conscience to conceale Religion.

Enoch Clapham.

Priscillianus (saith *Daneus*) was put to death at *Treuersa* a City of *Germany*, confessing at his death what shamefull villanies he had committed with the women of his Sect.

The Familists talke of love, and being in love, and nothing but love; but their love turneth unto lust, as one writeth of them.

Hen. Nicholas, as I finde written, had in his house three women apparelled alike: the one he affirmed to be his wife, the other his sister, the other his cosin: which cousin of his falling sick, and doubtfull of her life, confessed to her neighbours, who resorted to her in her sicknesse, that *H. N.* had often abused her body, and made her believe that she should never dye. Complaint thereof being made to the Governour, he came to the house to have apprehended him: but he fled. It was thought he was gone with *Granvella* unto *Naples*. His goods were seized upon, and carried to the Castle in *Embden*, in the yeare of our Lord 1556. and in the 57 yeare of his age.

5. *Of*

5. *Of diverſ ſorts of Familiſts.*

Doct. Denſons white Wolfe. pag. 38.

1. OF the Caſtalion Order, which diſſent from the doctrine of the Church of *England*, oppoſing in every ſyllable, and yet being notorious hypocrites, if they be never ſo little queſtioned, will make ſhew by outward ſeeming of conformity, as if they did highly approve the doctrine of our Church. Who hold that the law of God may be perfectly fullfilled by men in this world. 1. *Caſtalian Order.*

Who tearm themſelves Eagles, Angels, and Arch-angels, Lambs and Doves, &c. who hope in a ſhort time to be inſpired with light & illumination, as ever *Paul* or any prophets were, which al aligorize the places of ſcripture concerning Chriſt, denying indeed that there was ever any ſuch man as Chriſt, dreaming only of a ſanctifying Chriſt, & abhorring a juſtifying Saviour, expecting ſalvation by their own works, although they be known to be corrupt workers both in their calling and Families; holding that Turkes and Pagans may be ſaved if they live well, although they never heard of Chriſt.

2 *Of the Grindletonian* Familiſts, *who hold*: *Of Grindletonian.*

1. That the Scriptures are but for Novices.

2. The Sabbath to be obſerved but as a Lecture-day.

3. To pray for the pardon of ſin after he is aſſured of Gods love, is to offer Chriſt againe.

4. That their Spirit is not to be tryed by the Scripture, but the Scripture by their Spirit.

5. That we muſt not goe by Motives, but by Motions.

6. That when God comes to dwell in a man he ſo filleth the ſoule, that there is no more ſinfull luſting.

7. That they ſee no reaſon why Miniſters ſhould ſpeake againſt the ſins of the wicked, ſeeing the wicked man can doe nothing but ſin.

8. Which boaſt and thank God that they have caſt off praying in their Familes, repeating of Sermons, & ſuch like things long agoe.

9. Which ſcoffe at ſuch as make conſcience of words, with many other pernicious points.

3. *Of the Mountaines.* 3. Of a third ſort, *Familiſts* of the Mountains, who ſay that they have cleane vanquiſhed the Divell, and are pure from all ſin, and never ſo much as once tempted to doubt of their ſpirituall eſtate.

4. *Of the Vallies.* 4. Of a fourth ſort, *Familiſts* of the Vallies, who bring in their damnable doctrine, with fair pretences of weeping, ſighing and lifting up their eys to heaven, of patience, of a ſmooth carriage, and the like.

5. *Of the ſcattered flocke.* 5. *Familiſts* of the ſcattered flock, who ſeduce by pretending themſelves to be of them which feare the Lord when they are nothing leſſe.

6. Caps *Order.* 6. *Familiſts* of *Caps* Order, and of other ranks.

6. *How to diſcover* Familiſts.

THey are (ſaith my Author) at this preſent ſo cloſe and cunning, that they can carry themſelves, being directed thereunto by their Mr. *H. N.* that ye ſhall hardly ever find them out. They wil profeſs to agree in al things with the Church of *England*, and alſo with the Church of *Rome*. If they ſhould be examined by them only, they wil not lightly deny their Mr. *Henr. Nicholas*, nor ſpeake evill of him, nor of his writings, if they ſhould be put to it, and there is no way but this to diſcover them. I ſay, to put them to the denyall and abjuring of him and his writings, and to pronounce him a Blaſphemer, and his doctrines blaſphemous: this they will hardly doe, unleſſe they be not yet fully his Diſciples.

4. *The adjuring of certaine* Familiſts.

How. *Chron.* THE 12. of *June* 1575. ſtood at *Pauls* Croſſe five perſons, Engliſh-men, of the Sect termed the Family of Love, who there confeſſed themſelves utterly to deteſt as well the Author of that Sect *H.N.* as all his damnable errors and hereſies. Mr. *John Knewſtub* hath written a confutation of the monſtrous and horrible hereſies of the Family of Love, Printed by *Thomas Dawſon* 1575.

Of

Of the Adamites.

AN old Hereſie, of which St. *Auſtine* maketh mention, but renewed by the *Anabaptiſts*. In the aſſembly of the *Adamites* men and women pray naked, celebrated the holy Communion naked, heare Sermons naked. Theſe hereticks had their Conventicles in ſubterranean places, called *Hypocauſta*, becauſe that under the place of their meetings a Furnace of fire was kindled to warme the place of their Conventions; for they uncloathed themſelves when they entred into it, and ſtood naked both men and women, according to the ſimilitude of *Adam* and *Eve* before their fall. They call the place of their meeting *Paradiſe*.

I read in the Hiſtory of the *Anabaptiſts*, page 42. That in *Amſterdam*, in a houſe ſeven men and five women had a meeting: one of them called *Theoderet*, a Tailor, who bore himſelfe a Prophet, fell flat on the ground, prayed with ſuch vehemency, that he ſcared all the aſſiſtants, and riſing as if it were out of an extaſie, *I have ſeen* (ſaid he) *God in his Majeſty, and have ſpoken with him: I was taken up into heaven, then I deſcended into hell, and there ſearched every corner: the great day of the laſt judgement is comming.* At night they met againe in the ſame place, and after foure houres ſpent in praying and teaching, the Prophet being armed, diſarmeth himſelfe, and putteth off his garments to his ſhirt, and throweth them in the fire: then hee commandeth the Company in authority of a Prophet to doe the like, and ſo they did, women and all, leaving not ſo much as a hairelace to tye up their ſcattered hair, no covering to the body, no ſhelter, (for ſo was the prophets pleaſure, that they ſhould caſt away all that came out of the earth, and burne it as a Sacrifice of ſweet ſavour unto God: yet you may think (ſaith my Author) that the burning of ſo many cloathes yeelded no very ſweet ſavour, for it was ſuch as awaked the Miſtris of the houſe, that knew nothing of the meeting, and made her ariſe to ſeek where this burning was, for the ſmell made her afraid that the fire was in her ſhop which was of wollen Drapery; being come to

Lamb. Hortenſ. p. 53.

the place, ſhee ſaw eleven naked bodies, and the Prophet commanded her to put off her Cloathes and put them in the fire, which ſhee did: Then the Prophet commanded them all to follow him, and doe as he ſhould doe, and ſo ruſhed into the ſtreet ſtarke naked, and all his Diſciples after him, running and crying horribly throughout the Town, *Woe, woe, woe, the divine vengeance, the divine vengeance*, whereby they put the whole Towne into an uproare; the people thinking that the Towne was ſurprized by ſome enemy: They were all taken but one woman that ſlipt out of the way, and brought before the Magiſtrate: and as they ſtood all naked in a full Court, they could never be perſwaded neither by command nor threatning to put on garments which they offered them, ſaying, that they muſt have no covering, for they were the naked truth: they were kept a while in priſon untill the great conſpiracie in *Amſterdam* by the *Anabaptiſts* when they went about to ſurpriſe the Towne, & then they were executed. The Miſtris of the houſe where the Conventicle was kept was hanged before her owne doore.

Of the Adamites in Bohemia.

Donſin. decad. 3. lib. 2. pag. 290. Gaſtius pag. 222.

WHereas *Bohemia* is like *Africa*, alwayes bringing forth ſome new thing: an hereſie (ſaith he) far greater then the former, aroſe there, viz. of the *Adamites*. A certain Piccard paſſing over the Rhene, came out of the low Countries into *Bohemia*, who whith craft and with deluſion deceiving many, gather'd a multitude of followers, and taking an Iſland in the *Luſmiſious* Lake, he lived there, profeſſing himſelfe to be the Son of God; he taught his Sect to go naked, and to call him *Adam*, and to uſe promiſcuous marriages, and for their luſt every one to take a woman, and to bring her before the Prelate, ſaying, *My fleſh doth wax hot upon this woman*: unto whom *Adam* anſwered, *encreaſe and multiply*. This man called all other men ſlaves, and himſelfe, and they that were of his Sect, freemen Forty of this Sect with their ſwords drawne, ſet upon the Village adjoyning to them, and killed about two hundred husband-men, whom they call the children of the devill: when

when these things were come to the eares of *Ziſca*, the Adamites were all ſlaine, but two men, who were left to declare and make known unto the world their ſuperſtitions, with the women, who declared that all that wore Cloathes, and eſpecially Breeches, were by no meanes Free-men. Theſe Women were committed to priſon, and afterwards for their obſtinacy in their errors they were burnt. They did undergoe their pupuniſhment with great alacrity, ſinging and laughing in the fire.

Of Antinomians.

In deſcribing of theſe Sectaries I purpoſe to ſet downe:

1. *The Originall of the Antinomians.*
2. *Their Errours.*
3. *The firſt Antinomian in England.*
4. *The opinions of our Modern Antinomians.*
5. *The ſtirres raiſed up by the Antinomians in* New-England, *and their baniſhing from thence.*

1. *The Originall of the Antinomians.*

THE *Antinomians* are ſo called, becauſe they would have the the Law aboliſhed in the light of the Goſpel.

The Author of this Sect *Pontanus* affirmeth to be one *John. Agricola* of *Iſleby* who broacht his errours about the yeare of our Lord, 1535.

2. *The Errors of the Antinomians.*

Pontanus in his Catalogue of Hereticks ſetteth down theſe following.

1. They pretend the Law not to be givin to Chriſtian men.
2. The Law to pertain to the Court, and not to the Goſpel.
3. The ten Commandements not to be taught in the *Church* becauſe they that are regenerate need not the Law, becauſe they doe

doe that duty willingly, being led by the Spirit.

4. There to be no need of the Law to any part of our Conversion.

5. It is sufficient for a wicked man to believe, and not to doubt of his salvation.

6. Our faith and Religion to have been unknowne to *Moses*.

7. Neither good works profit to salvation, neither ill works can dot any hart.

8. That a Christian man cannot be knowne by his works.

9. The third use of the Law, that it is a rule of life, is blasphemous in Divinity, and a monster in nature.

3. *The first Antinomian in* England.

THE first *Antinomian* among us, (that I can hear of) was one Master *John Eaton*, who had been a Scholler of mine, and afterwards was Curate to Mr. *Wright*, parson of *Katherine Colemar* neare *Algate*; he was for his errours imprisoned in the Gate-house at Westminster. There is a Book set forth in his name, called, *The Hony-comb of free justification by Christ alone*, collected (as he pretendeth) out of the meere authority of Scriptures, and common and unanimous consent of the faithfull Interpreters of Gods mysteries upon the same: the maine subject of which book is to prove that *God doth not, will not, nor cannot see any sin in any of his justified children.*

To prove the point above named, he maketh a distribution of justified persons in regard of their estate, according to three distinct times: the time of the Law, the time of *John Baptist*, and the time of the Gospel; the first glorious, the second more glorious, the third most glorious.

Hony comb. cap. 1. p. 38. The first time of the Law was glorious (saith he) because Jesus Christ was in it, and glorious things are spoken of the City of God that then was, yet Christ & those glorious things were then vailed & greatly obscured with the bondage, terrors, & legall government, not only of the Ceremoniall Law, (as the Papists hold) but also of the Morall Law, whereby sin was severely taken hold of, and punished sharply in Gods children.

The second time betweene the Law and the Gospel, to wit, the time

time of *John Baptiſt*, continuing to the death of Chriſt, was more glorious then the former; becauſe in it the former legall ſeverity that then lay upon the children of God, began then to ſlack and ceaſe; for although *John* laid open their ſins, and the danger of them, yet we read not of any puniſhment inflicted on Gods children. *Page* 103.

The 3d. time the moſt glorious, is ſince *Chriſt* groaned out his bloud and life upon the Croſſe, by which ſin it ſelfe, and guilt, and puniſhment are ſo utterly and infinitely aboliſhed, that there is no ſin in the *Church* of God, and that now God ſees no ſin in us: and whoſoever beleeveth not this poynt is undoubtedly damned. *Page* 106.

To the ſtrengthening of this his fiction he abuſes divers places of *Luther*, *Calvin*, & others, who (in alll likely-hood) never once dreamed of this fancy. And them that are contrary to this his opinion, he loadeth with opprobrious imputation, and vile aſperſions, beſmearing them with his *Honey-comb*: for his errors Mr. *Eaton* was impriſoned in the Gate-houſe, as before. *Page* 108. *Page* 44.45.54

4. *Of the Errors of our moderne Antinomians.*

THe *Antinomians* will ſay that *Eaton* is dead, and that his errors dyed with him: whatſoever they ſay, you may read a learned Book ſet forth by Mr *Gataker*: In the preface whereof you may ſee the Opinion of the moderne *Antinomians*, *viz.*

1. That the Moral Law is of no uſe at all to a Beleever, nor a rule for him to walke in, nor to examine his life by, and that Chriſtians are free from the mandatory power of it: whence one of them cryed out in the *Pulpit*, *Away with the Law which cuts off a mans legs, and then bids him walke.*

2. That it is as poſſible for Chriſt himſelfe to ſinne, as for a childe of God to ſin.

3. That the childe of God need not, nor ought not to aske pardon for ſin, and that it is no leſſe then blaſphemy for him ſo to doe.

4. That God doth not chaſten any of his children for ſinne, nor is it for the ſins of Gods people that the Land is puniſhed.

5. That if a man know himſelfe to be in the ſtate of grace,

though he be drunke or commit murther, God ſees no ſin in him.

6. That when *Abraham* denyed his wife, and in outward appearance ſeemed to lye in his diſtruſt, lying, diſſembling, and equivocating that his wife was his ſiſter, yea, then all his thoughts, words, and deeds, were perfectly holy and righteous from all ſpot of ſin in the eyes of God freely.

To this I may adde that wholſome exhortation of one of their Teachers in his Pulpit; *Let beleevers ſin as faſt as they will, they have a Fountain open to waſh them:* may not a man expect more honeſt dealing from a Heathen man, or from a conſcientious Papiſt, that is perſwaded that Gods ſees his ſin, then from the hand of an *Antinomian* thus principled?, For your better information, read M. *Gatakers* learned book before named, now ſet forth, which is to be ſold by *Fulke Clifton* dwelling upon new Fiſh-ſtreet hill.

5. *Of the ſtirres raiſed by the* Antinomians, *and* Familiſts *in* New-England, *and of their baniſhing of them, ſet downe by Mr.* Wells *in a Booke printed for* Ralph Smith *at the ſigne of the Bible in* Cornhill; *in which you may read a learned Confutation of their error.*

SOme perſons among thoſe (ſaith my *Author*) that went hence to *New-England*, being fraighted with many looſe and unſound opinions, which they durſt not here, they there began to vent them: the nature whereof opened ſuch an eaſie and wide gate to heaven, that by the Authors ſlights, friendly and humble carriage, commending highly their own doctrine, as a glorious light, giving comfort to thoſe that they were acquainted with upon ground of Revelation, not ſanctification, working firſt upon women: traducing godly Miniſters to be, and preach under a Covenant of works, dropping their baits by little and little, and angling yet further where they ſaw them take, and fathering their opinions on thoſe of the beſt quality in the Country; and by the means of Mrs. *Hutchinſons* double weekly Lecture at *Boſton*, under pretence of repeating Mr. *Cottons* Sermons, theſe opinions were quickly diſperſed, before authority was

was aware, into all the Countrey round about.

Which becauſe they had already caught ſome eminent perſons in the Countrey, grew at laſt to that pride and inſolency, that it had almoſt ruinated the poore Church of God, and they did threaten the ſame very much both in their words & actions.

Their Opinions were ſuch as theſe.

FIrſt, That the Law, and the preaching of it, is of no uſe at all, to drive a man to Chriſt.

2. That a man is united to Chriſt, and juſtified without faith; yea from eternity.

3. That faith is not a receiving of Chriſt, but a mans diſcerning that he hath received him already.

4. That a man is united to Chriſt onely by the worke of the Spirit upon him without any act of his.

5. That a man is never effectually Chriſts, till he hath aſſurance.

6. This aſſurance is onely from the witneſſe of the Spirit.

7. This witneſſe of the Spirit is meerely immediate, without any reſpect of the Word, or any concurrence with it.

8. When a man hath once this witneſſe he never doubts more.

9. To queſtion my aſſurance, though I fall into Murther, or Adultery, proves that I never had true aſſurance.

10. Sanctification can be no evidence of a mans good eſtate.

11. No comfort can be had from any conditionall promiſe.

12. Poverty in Spirit (to which Chriſt pronounceth bleſſedneſſe, Matth. 5. 3.) is onely this, to ſee, I have no grace at all.

13. To ſee I have no grace in me will give me comfort; but to take comfort from ſight or grace, is legall.

14. An Hypocrite may have Adams *graces that hee had in Innocency,*

25. The graces of Saints and Hypocrites differ not.

16. All graces are in Chriſt as in the Subject, and none in us, ſo that Chriſt beleeves, Chriſt loves, &c.

17. Chriſt is the new creature.

18. God loves a man never the better for any holineſſe in him, & nevertheleſſe, he be never ſo unholy.

19. Sin in a child of God muſt never trouble him.

20. *Trouble in conscience for sins of commission, or for neglect of duty, shews a man to be under a covenant of Worke.*

21. *All Covenants to God expressed in workes are legall Workes.*

22. *A Christian is not bound to the Law as a rule of his conversation.*

23. *A Christian is not bound to pray, except the Spirit moves him.*

24. *A Minister that hath not this (new) light, is not able to edifie others that have it.*

25. *The whole letter of the Scripture is a Covenant of works.*

26. *No Christian must be prest to duties of holinesse.*

27. *No Christian must be exhorted to faith, love, and prayer, &c. except we know he hath a Spirit.*

28. *A man may have all graces, and yet want Christ.*

29. *All a Beleevers activity is only to act sin.*

Now these most of them being so grosse, one would wonder how they should spread so fast & suddenly amongst a people so religious and well taught.

For declaring of this, bee pleased to atttend two things.

First, the nature of the Opinions themselves; which open such a faire and easie way to heaven, that men may passe without difficulty. For, if a man need not be troubled by the Law, before faith, but may step to Christ so easily; and then if his faith be no going out of himselfe to take Christ, but only a discerning that Christ is his own already, and is only an act of the Spirit upon him, no act of his owne done by him; and if he for his part must see nothing in himselfe, have nothing, do nothing, only he is to stand still, and waite for Christ to doe all for him. And then if after faith, the Law no rule to walke by, no sorrow or repentance for sin; he must not be pressed to duties, and need never pray unlesse moved by the Spirit: and if he falls into sin, he is never the more disliked of God, nor his condition never the worse. And for his assurance, it being given him by the Spirit, he must never let it goe, but abide in the highest of comfort, though he falls into the grossest sins that he can. Then their way to life was made easie; if so, no marvaile so many like of it.

And this is the very reason, besides the novelty of it, that this kinde

of

of Doctrine takes ſo well here in London, *and other parts of the kingdome; and that you ſee ſo many dance after this pipe, running after ſuch and ſuch, crowding the Churches, and filling the doores and windowes, even ſuch carnall and vile perſons (many of them) as care not to beare any other Godly Miniſters, but only their Leaders. Oh, it pleaſeth nature well to have heaven and their luſts too.*

How many of theſe opinions were, I will not ſtand to number, but how deſperately erroneous they were, I ſhall ſhew you in naming ſome of them.

Firſt, that the whole Letter of the Scripture holdeth forth a Covenant of works, contrary to 3 *Joh.* 1 16. 1 *Tim.* 1. 15. 11. *Matth.* 28 8. *Heb.* 10. 11. 12.

Secondly, that in the ſaving converſion of a ſinner, the faculties of the ſoule, and working thereof are deſtroyed, and made to ceaſe: and the holy Ghoſt agitates in ſtead of them, contrary to *Luke* 24. 45. *Joh.* 21. 12. 1 *Theſ.* 5. 23. *Heb.* 9. 14. *Joh.* 14. 26.

Thirdly that God the Father, Son, and holy Ghoſt, may give themſelves to the ſoul, and that the ſoul may have true union with Chriſt, true remiſſion of ſins, true marriage and fellowſhip, true ſanctification from the blood of Chriſt, and yet be an Hypocrite, contrary to *Eph.* 4. 24.

Fourthly, that there is no inherent righteouſneſſe in the Saints, nor any in them, but only in Chriſt, contrary to 2. *Tim.* 1. 5. 2 *Pet.* 1. 4. 2 *Tim.* 1. 6. 1 *Joh.* 1 6.

Fifthly, that the Spirit doth worke in Hypocrites by gifts, & graces, but in Gods children immmediately, contrary to *Heb.* 5. 15. 11. *Heb.* 17.

Sixtly, that a man muſt take no notice of ſin or repentance, for it, contrary to *Pſal* 51.

Seventhly, that it is a foul damning errour to make Sanctification an evidence of Juſtification, contrary to *Romans.* 8 1. *Joh.* 3. 10,

Eightly, that the Divell and nature may be the cauſe of good works. An unſavory ſpeech, contrary to Chriſts command, *Luke.* 4. 22.

You may ſee a confutation of 82. of theſe Errours in Maſter *Well's* his Book.

Unſavory ſpeeches confuted.

Theſe that follow were adjudged by the Aſſembly aforeſaid, as unſafe ſpeeches.

1. *TO ſay we are juſtified by faith is an unſafe ſpeech; we muſt ſay we are juſtified by Chriſt.*

Anſw. 1. Falſe, for the conſtant language of the Scripture is not unſafe; but we are juſtified by faith, is the conſtant language of theS cripture, *Rom.* 1. 5. being juſtified by faith, the righteouſneſſe of faith, *Rom.* 10.31,32. Righteouſneſs by faith, *Phil.* 3. 9, 10.

2. The diſtinct phraſe of the Scripture uſed in diſtinguiſhing Legall and Evangelicall righteouſneſſe is no unſafe ſpeech, but ſuch is this, *Rom.* 9. 31,32. Iſrael found not righteouſneſſe, becauſe they ſought it of the Law, and not *of* or *by* faith. So *Rom.* 10. 5, 6. The righteouſneſſe of faith ſaith thus, &c. The Apoſtle makes theſe two ſo directly oppoſite, as *membra dividentia*, or conerary *ſpecies*, that there is no danger one ſhould be taken for another; but that its ſo ſafe, as that he that affirms the one, denies the other: yea, in the moſt exact expreſſion that ever *Paul* made, to exclude whatſoever might be unſafe towards a mans juſtification, you have this phraſe, yea twice in the ſame verſe, *Phil.* 3. 5. not having mine own righteouſneſſe which is of the Law, but that which is through the faith of Chriſt: And again, the righteouſneſſe which is of God by faith (διὰ πίστεως) *Ergo*, it is no unſafe ſpeech; yea, it muſt be ſaid on the contrary from thoſe grounds, that to ſay a man is juſtified before faith, or without faith, is unſafe, as contrary to the language of the Scriptures.

And for the ſecond part, that we muſt ſay, we are juſtified by Chriſt, it is true ſo far as that it cannot be denyed, nor is unſound or unſafe at all to ſpeak; but if it mean a muſt of neceſſity alwais, or only ſo to ſpeak it as it is here ſet in oppoſition to the phraſe of being juſtified by faith, then it is utterly falſe: for as much as the Scripture leades us along in the way of other expreſſions ordinarily, and the Apoſtle gives us the truth of Doctrine & ſoundneſs of phraſe together, *Rom.* 10. 3. Chriſt is the end of the Law for righteouſneſſe to every one that beleeveth.

2. *To*

2. *To evidence juſtification by ſanctification, or graces, ſavours of* Rome.

Anſw. Not ſo, 1. *Rome* acknowledgeth no juſtification in our common ſenſe, *Scil.* by righteouſneſſe imputed. 2. *Rome* denies evidencing of our juſtification and peace with God, and teacheth doctrine of doubting, and profeſſeth that a man cannot know what God will doe with him for life or death, unleſs by ſpeciall Revelation, which is not ordinary; but if they mean olde *Rome*, or *Pauls Rome*, to which he wrote, it's true, that it favours of the doctrine that they received, as appeareth, *Rom.* 8. 28. All things co-work for good, (the evill of every evill being taken away, which is a point of juſtification, and this is propounded under the evidence of the love of God) to them that love him, becauſe *Rom.* 8.2.9.13,14. the evidencing of our being in Chriſt, freedome from condemnation and adoption is proſecuted by arguments from ſanctification, as by having the Spirit, being led by the Spirit, walking after the Spirit, mortifying the deeds of the fleſh by the ſpirit: and if hereto were added the Doctrine of St. *John*, ſo abundant this way in his firſt Epiſtle (whereof I have already made mention) I doubt not but it was the faith of the Church of *Rome* that then was, ſo that the ſpeech is unſavory, and caſting a foule aſperſion on a good thing expreſſed in the Scripture; but as for the point it ſelfe, that is included, we refer it to its place, to be diſcuſſed when it is rightly ſtated.

3. *If I be holy, I am never the better accepted of God: If I be unholy, I am never the worſe: this I am ſure of, he that hath elected me, muſt ſave me.* e

Anſw. Theſe words ſavour very ill, & relliſh of a careleſs and ungracious ſpirit; for howſoever we grant that our acceptation unto juſtification is alwayes in and throngh Chriſt the ſame in Gods account: yet this expreſſion imports, that though a mans converſation be never ſo holy and gracious, yet hee can expect never the more manifeſtation of Gods kindneſſe & love to him, contrary to *Pſalm* 50. *ult.* To him that orders his converſation aright, I will ſhew the ſalvation of God; and *John* 14. 21. It implies ſecondly, that though a mans converſation bee never ſo vile and ſenſuall, yet he need not feare or expect any further

further expreſſion of Gods diſpleaſure and anger to break forth againſt him, or with-drawings of his favour from him, contrary to *Pſalm* 51. 8. 11, 12. where God breaks *Davids* bones for his ſin, and *Jonah* 2. 4. *Jonah* was as one caſt out of Gods preſence, and 2 *Chron.* 15. 2. If you forſake him he wil forſake you. And in a word, it imports, as if God neither loved righteouſneſſe, nor hated wickedneſſe, contrary to *Pſal.* 45. 637. and did take no delight in the obedience of his people, contrary to *Pſal.* 147. 11. The Lord delighteth in thoſe that feare him, &c. As concerning the laſt clauſe, he that hath elected me muſt ſave me; It is true, the foundation of Gods election remaineth ſure: yet it is as true, that whom hee chuſeth, he purpoſeth to bring to ſalvation through ſanctification of the Spirit, 2 *Theſ.* 1. 13.

4. *If Chriſt will let me ſin, let him look to it, upon his honour be it.*

Anſw. This retorts the Lords words upon himſelf, *Pro.* 4. 22. 24. *Keepe thy heart, &c. ponder thy paths, &c.* and therefore no leſſe blaſphemous, and is contrary to the profeſſed practiſe of *David*, Pſal. 18. 23. *I was upright before him, and kept my ſelf from mine intquity:* The latter clauſe puts the cauſe of Gods diſhonour upon himſelfe, no leſſe blaſphemous then the former, and contrary to *Rom.* 2. 23. where the diſhonouring of God is laid upon themſelves.

5. *Here is a great ſtir about graces and looking to hearts: but give me Chriſt, I ſeeke not for graces, but for Chriſt, I ſeeke not for promiſes, but for Chriſt, I ſeek not for ſanctification, but for Chriſt, tell not me of meditation and duties, but tell me of Chriſt.*

Anſw. 1. This ſpeech ſeemeth to make a flat oppoſition between Chriſt and his graces, contrary to that in *John* 1. 16. *Of his fulneſſe we all received, and grace for grace*; and between Chriſt and his promiſes, contrary to *Gal.* 3. 13, 14. *Chriſt was made a curſe, that we might receive the promiſe of the Spirit:* and *Lu.* 1. 70. with 74. And betwixt Chriſt and all holy duties, contrary to *Titus* 2. 14. and therefore hold forth expreſſions not agreeing to wholſome doctrine.

6. *A living faith, that hath living fruits, may grow from the living Law.*

Anſw. This whole ſpeech is utterly croſſe to the ſound form of words required, 2 *Tim.* 1. 13. *Hold faſt the form of ſound words.*

1. That

1. That a Hypocrite may have a living Law, is contrary to *Iam.* 2. 17. where the Hypocrites faith is called *a dead faith.* 2. That a Hypocrite may bring forth living fruit, is contrary to that, *Heb.* 9. 14. 3. That all this grows from a living Law, contrary to 2 *Cor.* 3. 6. where the Law is called a killing Letter. And to *Gal.* 3. 21. If there had been a Law which could have given life, &c.

7. *I may know I am Christs, not because I doe crucifie the lusts of the flesh, but because I do not crucifie them, but beleeve in Christ that crucifieth them for me.*

Ans. 1. The phrase is contrary to the Scripture language, *Gal.* 5. 24. *They that are Christs have crucified the flesh with the affections and lusts.* 2. It savours of the flesh, for these three things may seem to be expressed in it. 1. If Scripture make not opposite, but subornate, *Rom.* 8. 13. *I through the Spirit crucifie the flesh.* 2. That if I doe not crucifie my lusts, then there is an open & free way of looking to Christ, contrary to the Scripture, *Matth.* 5. 8. *Blessed are the pure in heart, for they shall see God*, both in boldnesse of faith here, and fruition hereafter, 2 *Tim.* 2. 19. *Let every one that names the Lord Jesus depart from iniquity.* 3. That beleeving in Christ may ease mee from endeavouring to crucifie my lusts in my own person; which is so grosse, that it needs no more confutation then to name it. 4. The safe sense that may be possibly intended in such a speech, is this. If I crucifie the flesh in my own strenth, is no safe evidence of my being in Christ; but if renouncing my self, I crucifie the flesh in the strength of Christ, applying his death by faith, it is a safe evidence of my being in Christ: but this sense conveighed in these words, is to conveigh wholsom Doctrine in an unwholsom channel, and a darkning and losing the truth in an unsavory expression.

8. Peter *more leaned to a Covenant of works then* Paul, *Pauls doctrine was more for free grace then* Peters.

Ans. To oppose these persons, and the doctrine of these two Apostles of Christ, who were guided by one and the same spirit in preaching and penning thereof (2 *Pet.* 1. 21. *Holy men of God spake as they were moved by the holy Ghost*, 2 Tim. 3. 16. *All Scriptures is given by inspiration of God*) in such a point as the Covenant of works and grace is little lesse then blasphemy.

9. *If Christ be my ſanctification, what need I look to any thing in my ſelfe to evidence my juſtification?*

Anſw. This poſition is therefore unſound, becauſe it holds forth Chriſt to be my ſanctificaton, ſo as that I need not look to any inherent holineſſe in my ſelf: whereas Chriſt is therefore ſaid to be our ſanctification, becauſe he works ſanctification in us, and we daily ought to grow up in him, by receiving new ſupply & encreaſe of grace from his fulneſſe, according to 2 Pet. 3.18. *Grow in grace and in the knowledge of our Lord Jeſus Chriſt.*

These with many other had ſo infected the Church, that if God had not wrought wonderfully for his truth, they had overwhelmed us that would not conſent into bloudy and cruell martyrdom as their owne Sermons did ſtir them up, and their threats gave us occaſion to feare.

But God in this did not ſit ſtill, as aſleep, (ſaith my Author) while theſe Tares choakt the Wheat, though he ſuffered the enemy to ſow them, but he manifeſted his diſlike in notorious judgments upon the prime fomenters of them.

As firſt, Miſtris *Hutchinſon*, the Generaliſſimo, the high Prieſteſſe of the new religion, was delivered at one time of 30 monſtrous Births, or there abouts, much about the number of her monſtrous opinions; ſome were bigger, ſome leſſe, none of them having humane ſhape, but ſhap't like her opinions: Miſtris *Dier* another of the ſame crew, was delivered of a large woman-child which was ſtil-born; it had no head, but a face upon the breaſt and the eares (which were like an *Apes*) ſtood in the ſhoulders, the eyes and mouth ſtood far out, the noſe was looking upwards, the breaſt and back full of ſharpe prickles; the navell, belly, and privy parts were where the back and hips ſhould be, and the back parts were on that ſide that the face was: the armes and legges, thighes and hands were as other children, but in ſtead of toes, it had upon each foot three claws, with Talons like a young Foule: upon the back above the belly it had two great holes like mouths, and each of them ſtuck a piece of fleſh; It had no fore-head, but in the place thereof above the eyes, foure horns, whereof two were above an inch long, hard and ſharpe, the other two ſomewhat ſhorter. Thus God puniſht thoſe monſtrous Wretches with a monſtrous fruit, ſprung from

from their womb, as had before ſprung from their Braines.

But as the Jews in the ſad portents appearing before the laſt deſtruction of *Ieruſalem* conſtrued all things to the beſt, though never ſo apparent, ſo did they: and whatſoever might ſeeme prodigious in any of theſe births, the burthen they laid upon the Church which they thought their enemies.

Then God ſtirred up his people to call an aſſembly of Miniſters who confutd theſe opinions publikely, and made the authors and upholders of them unable to anſwer, although they could not make them yeeld.

But laſtly, God put it into the hearts of the Civil *Magiſtrates* to convent the chief Leaders of them: and after many fruitleſſe admonitions given, they proceeded to ſentence: ſome they diſfranchiſed; others they excommunicated, and ſome they baniſht.

A ſeditious Miniſter, one Mr. *Wheelewright* was one, and Miſtris *Hutchinſon* another, who going to plant her ſelfe in an Iſland, called *Read-Iſland* under the Dutch, where they could not agree, but were miſerably divided into ſundry Sects, removed from thence to an Iſland called *Hell-gate*, where the *Indians* ſet upon her & ſlew her and her daughter, & daughters husband, children and family; ſome report that the *Indians* burnt them.

The *Antinomians* ſpeake much of free grace, but doe not underſtand what it is: They affirme the firſt grace of God towards his elect that are juſtified before the world was, to be like the Sunne beames in the morning, when he riſeth, that inlightneth the darke earth in which there is no preparation to the enlightning.

So the Lord ſhineth in the hearts of his elect juſtified ones in the very time of their moſt wicked actions, and then in the midſt of their ſinnes, as in the very acts of *Adultery*, *Murther* &c. God lifts up the light of his countenance upon them, and gives them peace, the effect of their juſtificaton with God from all eternity.

Theſe ſlight and contemne repentance calling it a worke of the Law, and their owne fancy preſumption they call that juſtifying faith; they call that juſtifying faith, or free grace, by which ſay they they are juſtified before God. That is a groſſe deluſion and a miſtake of the whole Goſpel, which conſiſteth

of two parts, *viz.* of Repentance and remiſsion of ſin: Do not theſe *Antinomians* blaſpheme againſt the truth in calling repentance a work of the Law, and a popiſh doctrine being part of free grace & Gods gift; yea ſo neceſſary as our Lord affirmeth, *Luke* 13. *Except ye repent, ye ſhall all likewiſe periſh.*

There are many other Sects among us, they multiplying daily; for which I referre you to the Catalogue and diſcovery of the errors, hereſies, and blaſphemies ſet down by Mr. *Edwards* in his *Gangræna:* in the firſt part thereof he reckoneth up 176. and in the ſecond part 23. more, in all 199. And Mr. *Wells* alſo ſetteth downe a Catalogue of 81. erroneous opinions in his booke called the ſhort ſtory of the Riſe, Reigne, and Ruine of the *Antinomians*, *Familiſts*, and *Libertines* that infected the Churches of *New-England*, and how they were confuted by the Aſſembly of Miniſters there: as alſo of the Magiſtrates proceedings in Court againſt them. (They are now not to be counted or numbred as before.) My humble prayer to Almighty God is, *that it would pleaſe him to bring into the way of truth all ſuch as have erred and are deceived.*

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And thus much of the *Antinomians:* read Mr. *Wells* his book, where you ſhall reade their opinions at large, with a learned Confutation.

OF ARMINIANS.

THE *Arminians* are ſo called of *James Arminius*, who was profeſſor of Divinity at *Leiden* in the Low countreys, in the yeare of our Lord God, 1605. They are alſo called *Remonſtrants.*

Their Errours follow.

1. *Concerning Gods Predeſtination.*

THat the will of God to ſave ſuch as ſhall beleeve and perſevere in faith and obedience of faith, is the whole and entire decree of the election to ſalvation, and that nothing elſe concerning that decree is revealed in the word of God.

Theſe

Theſe Teachers deceive the ſimpler ſort, and plainly gain-ſay the holy Scripture, which witneſſeth that God not onely will ſave ſuch as ſhal believe, but alſo from eternity hath choſen ſome certaine men, upon whom rather then upon others, hee would beſtow faith in Chriſt, and perſeverance, as it is written, *Joh.* 17. 6. *I have declared thy name to the men which thou gaveſt me:* Like manner, *Acts* 13. 48. *As many as were ordained to eternall life believed.* And *Eph.* 1. 4. *He hath choſen us before the foundation of the World.*

2. They teach that the election of God to ſalvation is manifold, one generall and indefinite, and this again either incomplete, revocable, not peremptory or conditional; or elſe complete, irrevocable, peremptory or abſolute; likewiſe that there is one election unto faith, another to ſalvation, ſo that election unto juſtifying faith may bee without peremptory election to ſalvation: This is a figment of mans braine, deviſed without any ground in the Scripture, corrupting the doctrine of election, and breaking that golden chain of ſalvation, *Rom.* 8. 30. *Whom he hath predeſtinated, them alſo hath he called: and whom hee hath called, them alſo he hath juſtified: and whom he hath juſtified, alſo he hath glorified.*

3. They teach not the good pleaſure and purpoſe of God, whereof the Scripture maketh mention in the doctrine of election, doth not conſiſt herein, that God did elect ſome certain men rather then others: but in this, *viz.* That God from among all poſſible conditions (amongſt which are the works of the Law alſo) or out of the rank of all things did chuſe as condition to ſalvation, the act of faith (in it ſelfe ignoble) and imperfect obedience, and was graciouſly pleaſed to repute it for perfect obedience, and account it worthy of the reward of everlaſting life. By this pernicious errour, the good pleaſure of God and merit of Chriſt is weakned, beſides that by ſuch unprofitable queſtions men are called from the truth to free juſtification, and from the ſingle plainneſſe of the Scriptures, and that of the Apoſtle is out-faced as untrue, 2 *Tim.* 1. 9. *God hath called us with a holy calling, not according to our works, but according to his purpoſe and grace which was given to us through Chriſt Jeſus before the world began.*

4. They teach that in election unto faith this condition is formerly required, *viz.* That a man may uſe the light of reaſon, aright that he be honeſt, lowly and humble, and diſpoſed unto eternall life, as though in ſome ſort election depended on theſe things, for theſe Teachers have a ſtrong tongue of *Pelagius*, and broadly enough tell the Apoſtle that he is wide when he ſayes, *Ephes.* 2. 3. *We had all our converſations in times paſt in the luſt of the fleſh, fulfilling the will of the fleſh, and of the minde, and were by nature the children of wrath as well as others.*

But God which is rich in mercy, through his great love wherewith he loved us,

Even when we were dead in ſins, hath quickned us together with Chriſt, (by grace ye are ſaved)

And hath raiſed us up together, and made us ſit together in heavenly places in Jeſus Chriſt.

That hee might ſhew in the ages to come the exceeding riches of his grace in his kindneſſe towards us in Jeſus Chriſt.

For by grace ye are ſaved through faith, and that not of your ſelves, it is the gift of God.

Not of works, leſt any ſhould boaſt.

5. They teach, that incompleat and not peremptory election of ſingular perſons is made by reaſon of fore-ſeen faith, repentance, ſanctity, godlineſſe, and that this is the gracious and Evangelicall worthineſſe, by which he that is choſen becomes worthier then hee that is not choſen: and therefore that faith; the obedience of faith, ſanctity, godlineſſe, and perſeverance are not the fruits or effects of the unchangeable election unto glory, but conditions and cauſes, *ſine quibus non*, (that is to ſay, without which a thing is not brought to paſſe) before required and fore-ſeen as already performed by thoſe who are compleatly to be choſen, a thing repugnant to the whole Scripture, which every where beates into our eares and hearts theſe and ſuch like ſayings, *Rom.* 9. 11. *Election is not of workes, but of him that calleth*, Acts 13. 48. *As many as were ordained to everlaſting life, beleeved*, John 15. 16. *Ye have not choſen me, but I have choſen you*, Rom. 11. 6. *If of grace, not of workes*, 1 John 4. 10. *Herein is love, not that we loved God, but that he firſt loved us, and ſent his Son, &c.*

6. That

6. That not all election to ſalvation is unchangeable, but that ſome which are elected, notwithſtanding Gods decree, may periſh, and for ever do periſh. By which groſſe errour they both make God mutable, and overthrow the comfort of the godly concerning the certainty of their ſalvation, and contradict the holy Scriptures, teaching, *Matth.* 24. 24. *That the Elect cannot be ſeduced,* John 6. 39. *That Chriſt doth not loſe thoſe that are given to him by his Father,* Rom. 8. 30. *That God whom hee hath predeſtinated, called, juſtified, them he doth alſo glorifie.*

7. They teach, that in this life there is no fruit, no ſenſe, no certainty of immutable election unto glory, but upon condition, contingent and mutable: for beſides, that it is abſurd to make an uncertain certainty. Theſe things contrary to the experience of the godly, who with the Apoſtle, triumph upon the ſenſe of their election, and extoll this benefit of God, who rejoyce with the Diſciples according to the admonitiō of Chriſt, *Luke* 10. 20. *That their names are written in heaven.* And laſtly, who oppoſe the ſenſe of their election againſt the fiery darts of devilliſh temptations, demanding, *Rom.* 8. 33. *Who ſhall lay any thing to the charge of Gods elect?*

8. They teach, that God out of his meere juſt will hath not decreed to leave any man in the fall of *Adam* and common ſtate of ſin and damnation, or to paſſe over any in the communication of grace neceſſary to faith and converſion, for that ſtands firm, *Rom.* 9. 18. *He hath compaſſion upon whom he will, and whom he will he hardneth.* And that *Matth.* 13. 11. *To you it is given to know the myſteries of the kingdom of Heaven, but to them it is not given.* In like manner, *Matth.* 11. 25, 26. *I glorifie thee, Father, Lord of Heaven and Earth, that thou haſt hidden theſe things from the wiſe and underſtanding men, and haſt revealed them unto Babes: Even ſo, O Father, becauſe thy good pleaſure was ſuch.*

9. They teach, that the cauſe why God ſends the Goſpell rather to this Nation than to another, is not the meere and onely good pleaſure of God, but becauſe this Nation is better and more worthy of it then that to which he hath not communicated the Goſpell: for *Moſes* gaine-ſayes this, ſpeaking thus unto the people *Iſrael,* Deut. 10. 14. 15. *Behold, Heaven, and the heaven of Havens is the Lord thy Gods, and the earth, with all*

that

that therein is: Notwithstanding the Lord set his delight in thy Fathers to love them, and did chuse their seed after them, even you above all people, as appeareth this day. And Christ, Matth. 11. 21. *Woe be to thee* Chorazin, *woe bee to thee* Bethsaida, *for if the great workes which had been done in you, had beene done in* Tyrus *and* Sydon, *they had repented long agoe in Sackcloth and ashes.*

2. Their Errors concerning Christs death, and the redemption of men by it.

1. THey teach that God the Father ordained his Son unto the death of the Crosse without any certaine and determinate counsell of saving any particular man expressely, so that its necessary profit & dignity might have remained whole, sound, and perfect in every respect, compleate and entire in the impetration of Christs death, although the obtained redemption had never actually been applyed to any particular person: for that assertion is reproachfull to the wisedome of God the Father, and the merit of Jesus Christ, and contrary to the Scripture, where our Saviour Christ saith, *Iob.* 10. 15. *I lay downe my life for my sheep,* v. 27. *And I know them.* The Prophet speaketh thus of our Saviour, Isa. 53. 10. *When he shall make his son a sacrifice for sin; he shall see his seed and prolong his dayes, and the will of the Lord shall prosper in his hands.* Lastly, it overthroweth any Article of our faith, wherein we doe believe that there is a Church.

2. They teach, that this was not the willl of God, that he might establish a new Covenant of Grace by his bloud, but that he might onely procure unto his Father the bare right of making againe with men any Covenant whatsoever, whether of grace or of works: for this thwarteth the Scripture, which teacheth that Christ is made the surety and Mediator of a better, that is, a new *Covenant, Heb.* 7. 23. and *Heb.* 9. 17. The Testament is confirmed when men are dead.

3. They teach that Christ by his satisfaction did not certainly merit for any mans salvation it selfe, and faith by which this satisfaction of Christ may be effectually applyed unto salvation, but onely that he purchased his Fathers power or resolution

lution to enter into a new match with man-kind, and to preſcribe them what new Covenant ſoever he pleaſed. The performance of which condition ſhould depend upon mans free wil, and that therefore it might fall out that either no man or every man might fulfil them: for theſe eſteem too too baſely of Chriſts death, in no wiſe acknowledging the chiefeſt and moſt excellent fruit and benefit procured thereby, and will call up againe the *Pelagian* hereſie from hell.

4. They teach, that the new Covenant of grace with God the Father, by the mediation of Chriſts death made with men, doth not conſiſt herein, *viz.* That we are juſtified before God, and ſaved by faith, inſomuch as it apprehendeth the merit of Chriſt, but herein, *viz.* That God, the exaction of perfect legall obedience being abrogated, reputes faith it ſelfe, and the perfect obedience of faith for the perfect obedience of the Law, and graciouſly thinkes it worthy of the reward of eternall life. This concludeth the Scripture, *Rom.* 5. 25. *All are juſtified freely by grace, through the redemption that is in Chriſt Jeſus, whom God hath ſet forth to be a reconciliation through faith in his blood.* And with wicked *Socinus* they being in an uncouth and ſtrange juſtification of man before God, contrary to the conſent of the whole Church.

5. They teach, that all men are received into the ſtate of reconciliation and grace of the Covenant, ſo that no body ſhall be condemned for originall ſin, nor in reſpect of it be lyable unto death or damnation: but all acquitted and freed from the guilt of that ſin.

This opinion is contrary to the Scripture, which affirmes, that by nature we are the children of wrath. This the *Arminians* learnt from the *Anabaptiſts*.

They imply the diſtinction of impetration and application, to the end that they may infuſe this opinion unto unskilfull & unwary wits; namely that God as much as concerns him, would confer upon all men equally thoſe benefits which are promiſed by Chriſts death. And whereas ſome rather then others are made partakers of forgiveneſſe of ſins, and life eternall: and this diverſity depends upon their own free-will, applying it ſelfe unto grace indifferently offered, but not upon the ſingu-

lar gift of mercy effectually working in them rather then others, that they may apply this grace unto themselves: for they while they beare the world in hand, that they propound this distinction with a sound meaning, they goe about to make the people drink of the poysonous cup of *Pelagianisme*.

7. They teach that Christ neither could, nor ought to dye, neither did dye for those whom God dearly loved, and chose unto eternall life, seeing such stood in no need of Christs death.

In this they contradict the Apostle, who saith, *Gal.* 2. 20. *Christ loved me, and gave himselfe for me.* In like manner, *Rom.* 8. 33. *Who shall lay any thing to the charge of Christs chosen? It is God that justifieth, who shall condemn? It is Christ which is dead, to wit for them.* And our Saviour averring, *John* 10. 15. *I lay downe my life for my sheep.* And *John* 15. 12. *This is my Commandement that ye love one another as I have loved you: greater love then this no man hath, that a man lay downe his life for his friends.*

Thirdly and fourthly, their Errours concerning mans corruption, and conversion unto God.

1 THey teach, that it cannot be wel objected, that original sin of it self is sufficient for the condemning of all mankinde, or for the deserving of any temporall or eternall punishment.

In this they goe against the Apostle, who saith, *Rom.* 5. *By one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned.* And *vers.* 16. *The judgement was by one to condemnation,* Rom. 6. 23. *The wages of sin is death.*

2. They teach that spirituall gifts or good qualities or vertues, such as our goodnesse, holinesse, or righteousnesse, could not be seated in the will of man in his first creation: and therefore in his fall the will could not be bereft of them.

This is contrary to the Image of God laid downe by the Apostle, *Eph.* 4. 24. where he describeth it by righteousnesse and holinesse, which doubtlesse are placed in the will.

3. They teach that in spirituall death no spirituall gifts were separated from the will of man, for that the will it selfe was never corrupted, but only encombred by the darknesse of the understanding, & unrulinesse of the affections: which impediments being removed, the wil may be put into her own inbred faculty

faculty of freedome, that is, of her ſelfe, will or nill, chuſe or refuſe any kind of good ſet before her.

Verily, this is a new feigned and erroneous piece of doctrin, bent on purpoſe for the enhancing of the forces of free-will, contrary to that of the Prophet, *Jer.* 17.5. *The heart is deceitfull above all things, and deſperately wicked.* And that of the Apoſtle, *Eph.* 2.3. Among whom (namely the children of diſobedience) *all we had our converſation in times paſt, in the luſts of our fleſh, fulfilling the wills of the fleſh and of the minde.*

4. They teach that an unregenerate man is not properly nor totally dead in ſins, nor deſtitute of all ſtrength tending to ſpirituall good, but that he is able to hunger and thirſt after righteouſneſs or everlaſting life, & to offer the Sacrifice of an humble and contrite heart, even ſuch as is acceptable to God.

Theſe aſſertions march againſt the direct teſtimonies of Scriptures, *Eph.* 2.1.5. *Ye were dead in treſpaſſes and ſins*, Gen. 6. 7, 8. 21. *Every imagination of the thoughts of mans heart is only evill continually.* Moreover the hungring & thirſting for deliverance out of miſery, and for life eternall, as alſo offering to God the ſacrifice of a broken heart, is proper to the Regenerate, and ſuch as are called bleſſed, *Pſal.* 51.9. *Matth.* 5. 6.

5. They teach, that a corrupt and naturall man can ſo rightly uſe common grace (by which they mean the light of nature, or thoſe gifts which are left him after the fal) that by the good uſe thereof he may obtain to a greater; namely Evangelicall, or ſaving grace: and by degrees at length ſalvation it ſelfe. And that God for his part ſheweth himſelf ready in this manner to reveale Chriſt to all men, ſeeing he doth ſufficiently and efficaciouſly afford to every man neceſſary meanes for the making Chriſt known, and for faith and repentance.

This is convinced to be falſe, as by the experience of all ages in the world, ſo alſo by Scriptures, *Pſal.* 147.19, 20. *He ſheweth his word unto* Jacob, *his ſtatutes and his judgements unto* Iſrael; *He hath not dealt ſo with any nation, and as for his judgements they have not known them*, Acts 14.16. *God in times paſt ſuffered all Nations to walke in their owne wayes*, Acts 16. 6,7. Paul *and his company were forbidden to preach the Word in* Aſia; *and after they were come to* Myſia, *they offered to goe unto* Bythinia; *but the Spirit ſuffered them not.*

6. They teach, that in true converſion of a man there cannot be infuſed by God any new qualities, habits, or gifts into his will; and ſo faith, by which we are firſt converted, & from which we are ſtiled faithfull, is not any gift or quality infuſed by God, but only an act of man, that this faith cannot be called a gift otherwiſe then in regard of the power or means given us of attaining it.

Theſe ſtrange poſitions are contrary to holy Scriptures, which teſtifie unto us, that God doth infuſe or ſhed down into our hearts new qualities of faith, obedience, and ſome of his love towards us, *Jer.* 31.33. *I put my law into their inward parts, and write it in their hearts,* Iſa. 44. 3. *I will poure water upon him that is thirſty, and floods upon the dry grounds; I will poure my ſpirit upon thy ſeed,* Rom. 5.5. *The love of God is ſhed abroad in our hearts by the holy Ghoſt which is given unto us.* They contradict alſo the continuall practiſe of the Church, which uſeth to pray after the manner preſcribed by the Prophet, *Convert me O Lord and I ſhall be converted,* Jer. 31. 18.

7. They teach, that the grace wherewith wee are converted unto God is nothing elſe but a gentle inducement, or (as others explain it) that the moſt noble kinde of working a mans converſion, and moſt ſuitable to our nature is performed by ſwaſory motives or advice; and that no cauſe can be alledged why even ſuch morall grace alone ſhould not of naturall men make ſpirituall. Nay moreover, that God doth not produce the conſent of our will otherwiſe then by way of morall counſelling, and that the efficacy of Gods working, wherein he exceedeth the working of the Devill, conſiſteth in this, that the Devill promiſeth temporary things, but God things eternall.

This is down-right Pelagianiſme, and warreth againſt the whole courſe of Scripture, which beſides this ſwaſory courſe of moving acknowledgeth in the converſion of man another manner of working of Gods ſpirit, and that more divine, and of farre greater efficacy, *Ezek.* 36. 26. *I will give you a new heart, and a new ſpirit will I put within you; and I will take away the ſtony heart out of your fleſh, and will give you an heart of Fleſh.*

8. That God in regenerating a man doth not employ that omnipotent ſtrength whereby hee may powerfully and infallibly

libly bow and bend his will unto faith & converſion; but that all the gracious operations which God uſeth for our converſion being accompliſhed, nevertheleſſe man may withſtand God, and his holy Spirit intending that mans converſion; yea, & oftentimes doth make actual reſiſtance; ſo it lyeth in mans power to be, or not to be regenerate.

This amounteth to no leſſe then the denying of all efficacy to Gods grace in our converſion, and to the ſubjecting of the work of Almighty God unto the will of man, which is flat contrary to the Doctrine of the Apoſtles, Epheſ. 1. 19. *That we believe according to the working of his mighty power.* And 2 *Theſ.* 1. 11. *That God fulfilleth all the pleaſure of his goodneſſe, and the worke of faith with power.* 2 Pet. 1. 3. *That Gods power hath given to us all things that pertain to life and godlineſſe.*

9. They teach, that grace and free-will are co-parting cauſes joyntly concurring to the beginning of converſion, and that grace doth not in the order of cauſality goe before the action of the will. That is, that God doth effectually help mans will to converſion before the will of man moveth & determineth or ſetleth it ſelfe thereunto.

This doctrine was long ſince condemned by the ancient Church among the Pelagian Errours out of the Apoſtles Authority, Rom. 9. 16. *It is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy.* And 1 Cor. 4. 7. *Who maketh thee to differ from another? and what haſt thou that thou didſt not receive?* Item. Phil. 2. 13. *It is God which worketh in you both to will and to doe of his good pleaſure.*

5. *Errors concerning the perſeverance of the Saints.*

1. THey teach, that the perſeverance of the faithfull is not an effect of election, nor any gift of God purchaſed by the death of Chriſt; but that it is a condition of the new Covenant which is to be performed by mans part by his owne free will before his (as they themſelves ſpeake) peremptorily election and juſtification; whereas the holy Scriptures teſtifie, that it followeth election, and is given to the Elect by vertue of Chriſts death, reſurrection, and interceſſion, *Rom.* 8. 32. He

that ſpared not his own Son, but delivered him up for us; how ſhall not he with him give us freely all things? Who ſhall lay any thing to the charge of Gods Elect? It is God that juſtifieth, who is he that condemneth? It is Chriſt that dyed, yea, or rather that is riſen againe, who is even at the right hand of God, who alſo maketh interceſſion for us: who ſhall ſeparate us from the love of Chriſt?

2. They teach, that God indeed furniſheth the faithfull man with ſufficient ſtrength to perſevere, and is ready to maintaine that ſtrength in him if he himſelfe be not wanting to his duty: yet notwithſtanding, when as all abilities neceſſary unto perſeverance, and all things which God is pleaſed to uſe for the preſervation of Faith once granted, and ſet in readineſſe, that it ſtill remaineth in the choyſe and pleaſure of mans will to perform or nor.

This opinion is eaſily diſcovered to be an Impe of *Pelagianiſme*, which whilſt it ſtrives to make man free, maketh him ſacrilegious, contrary to the uniforme and perpetuall conſent of evangelical doctrine, which quite ſtrippeth a man of matter of boaſting, and aſcribeth the glory of his benefit to Gods grace only, & contrary to the Apoſtle, witneſſing that it is God that ſhall confirme us unto the end, that we may be blameleſſe in the day of our Lord Jeſus Chriſt.

3. They teach that the regenerate and true beleevers, not only may totally & finally fall from juſtifying faith, as alſo from grace and ſalvation, but that frequently alſo they indeed doe fall from all theſe, and periſh everlaſtingly.

This opinion maketh the grace of juſtification and regeneration, and Chriſts continuall cuſtody void & of none effect, contrary to the expreſſe words of St. *Paul. Rom.* 5.8. *While we were yet ſinners, Chriſt dyed for us, much more then being juſtified by his bloud, we ſhall be ſaved from wrath through him:* And contrary to the Apoſtle St. *John*, 1 John 3.9. *Who ſoever is borne of God ſinneth not, for his ſeed remaineth in him, neither can he ſin, becauſe he is borne of God.* And alſo contrary to the word of our Saviour, John 10.28.29. *I give eternall life to my ſheep; and they ſhall never periſh, neither ſhall any pluck them out of my hand: my Father which gave them me is greater then all, and none is able to pluck them out of my Fathers hand.*

4. They

4. They teach that the regenerate & truely faithful may ſin the ſin unto death, or againſt the holy Ghoſt.

St. *John* in his firſt Epiſtle, Chap. 5. Verſe 16. Having made mention of ſuch as ſinned unto death, and forbidden to pray for them preſently, *verſe* 16. addeth; *Wee know that whoſoever is borne of God ſinneth not*, to wit, that kind of ſin; but hee that is begotten of God keepeth himſelfe, and that wicked one toucheth him not.

5. They teach that no cettainty of future perſeverance can be had in this life without ſpeciall revelation.

By this Doctrine the ſolid comfort of true belevers in this life is quite taken away, and the doctrine of doubtfulneſſe (avouched by the Papiſts) is brought againe into the Church; whereas the holy Scripture every where draweth this aſſurance not from ſpeciall and extraordinary revelation, but from the proper markes and ſignes of Gods children, and from the infallible promiſes made by God himſelfe, eſpecially the Apoſtle, Rom. 8. 39. *No creature is able to ſeparate us from the love of God, which is in Jeſus Chriſt*, 1 Joh. 3. 24. *He that keepeth his commandement dwelleth in him and he in him, and hereby we know that he abideth in us, even by the ſpirit which he hath given us.*

6. They teach that the doctrine maintaining aſſurance and perſeverance, and of ſalvation, is of its owne nature & gift a ſoft pillow for the fleſh, and hurtfull to good manners, godlineſſe, praying, and other holy exerciſes; and contrariwiſe that it is a true commendable thing to be doubtfull of ſuch perſeverance. The oppoſers of this aſſurance do evidently ſhew that they know not the powerfulneſſe of Gods grace, nor the operation of the holy Ghoſt dwelling in the heart, and ſpare not to outface the Apoſtle *Iohn*, affirming the contrary in expreſſe terms, 1 John. 3. 2. 3. *Beloved now are we the Sons of God, and it doth not yet appeare what we ſhall be; but we know that when hee ſhall appeare, we ſhall be like him, for we ſhall ſee him as he is. And every man, that hath this hope in him purifieth himſelfe, even as he is pure* They are alſo refuted by the examples of holy men both in the old and new Teſtament: who though well aſſured of their own perſeverance and ſalvation, yet gave not over prayers and other exercıſes of godlineſſe.

7. They

7. They teach that the fath of thoſe that beleeve but for a ſeaſon differeth not from juſtification & ſaving faith, but only in reſpect of continuance. Chriſt himſelf manifeſtly puts, *Mat.* 13.20. *Luke* 8.13. a three-fold diſpariſon betweem temporiſers and true beleevers, ſaying that thoſe receive the ſeed in a ſtony ground: theſe in a good ground, that is, an honeſt and good heart, thoſe want root, theſe have a faſt root; theſe are fruitleſſe, theſe bring forth their fruit with diverſity of yeeld, and that with patience, that is, with conſtancy and perſeverance.

8. They teach that it is abſurd that a man ſhould loſe his firſt regeneration, and be again new-borne ſpiritually.

They that teach this, doe thereby deny the uncorruptibleneſſe of that divine ſeed whereof we are born anew, contrary to the teſtimony of the Apoſtle St. *Peter*, 1 Pet. 1.23. *Being born anew not of corruptible ſeed, but of incorruptible.*

9. They teach that Chriſt never prayed for the faithfulls infallible perſeverance in faith in which they contradict Chriſt his ſaying to *Peter*, Luke 22.32. *I have prayed for thee that thy faith faile not.* And alſo witneſſing, *Iohn* 17.20. That himſelfe prayed not only for his Apoſtles, but alſo for all that ſhould believe by their word, when he ſaid, verſ. 11. *Holy Father keep thine owne,* (namely) *thoſe whom thou haſt given me,* and v. 15. *I pray that thou ſhouldſt not take them out of the world, but that thou ſhouldſt keep them from the evill.*

For your better ſatisfaction read the Synod held at *Dort* in the years of our Lord 1618. 1619. where the Orthodoxe opinions of the Reformed Churches are ſet down, and the errors before named condemned. King *Iames* of bleſſed memory was a ſpeciall means for the ſuppreſſing of theſe Sectaries as appeareth by his writings againſt them.

Predeſtination to life is the everlaſting purpoſe of God, whereby before the foundations of the world were laid, he hath conſtantly decreed by his counſels ſecret to us, to deliver from curſe and damnation thoſe whom he hath choſen in Chriſt out of man-kind, and to bring them to Chriſt, to everlaſting ſalvation, as Veſſells made to honour: therefore they which be endued with ſo excellent a benefit of God be called according to Gods purpoſe by his Spirit, working in due ſeaſon; they through

through grace obey the calling, they bee juſtified frely, they be made Sonnes of God by adoption, they be made like the Image of his onely Son Jeſus Chriſt, they walk religiouſly in good works, and at length by Gods mercy they attain to everlaſting felicity.

As the godly conſideration of predeſtination, and our election in Chriſt is full of ſweet, pleaſant, and unſpeakable comfort to godly perſons, and ſuch as feele in themſelves the working of the Spirit of Chriſt, mortifying the workes of the fleſh, and their earthly members, and drawing up their minde to high and heavenly things, aſwell becauſe it doth greatly eſtabliſh & confirm their faith of eternall ſalvation to be enjoyed through *Chriſt*, as becauſe it doth fervently kindle their love towards God: ſo, for curious and carnall perſons, lacking the ſpirit of Chriſt, to have continually before their eyes the ſentence of Gods predeſtination, is a moſt dangerous down-fall, whereby the devill doth thruſt them either into deſperation, or into wretchleſneſſe of moſt uncleane living, no leſſe perilous then deſperation. Furthermore, we muſt receive Gods promiſes, in ſuch wiſe as they be generally ſet forth in holy Scripture, & in our doings that will of God is to be followed, which we have expreſly declared unto us in the word of God. To conclude, ſith we cannot our ſelves think one good thought: let us not in the work of ſalvation attribute any thing to our ſelves, but to God let us give all the glory.

Of the SOCINIANS

In treating of theſe Sectaries I will propoſe:

1. *Their Originall.*
2. *Some of their chiefe Errours, with the refutation of them.*

1. SOciniſme or *Socinianiſme* hath its name from *Lælius Socinus*, and his Nephew *Fauſtus Socinus*, both *Italians* of *Siena* in the State of *Florence*.

2. *Lælius Socinus* in the time of Mr. *Calvin*, broached his opinions by private Letters, written to *Calvin*: *Gauſtus* his Son,

by publike writings, & by books followed the steps of his Father in corrupting & traducing the sincere and orthodox faith.

3. For *Socinianisme* is a compound of many pernicious and antiquitated heresies, in which are revived the errors especially of these five Sects, *viz. Ebionites, Arrians, Photinians, Servetians, Antitrinitarians*, with which are joyned the *Samosatonians* and *Sabellians*, of whom also they participate. Their erroneous and dangerous opinions may be read especially in the works of *Socinus, Ostorodius, Catechesis Racovienſis, Crellius, Volkellius*, and others.

The principall of them may be reduced to the heads following being six in number.

1. *Concerning God.*

1. That there is no naturall knowledge of God, by which we may be instructed to any kind of acknowledgment or beliefe of a Deity, or any thing concerning the being of God, Refuted, *Rom.* 1. 20. *Rom.* 2. 14.

2. *Christ his Incarnation.*

2. That the incarnation of Christ is repugnant to reason, and cannot be sufficiently proved out of Scripture. Refuted, *John* 1. 14.

Deity.

That Christ is not truly God, and that the beliefe of his divine nature is not agreeable to Scripture. Refuted, 1 *John* 5. 7, 8. *Phil.* 2. 6. *John* 5. 18.

Satisfaction.

That Christ did not by his death satisfie for our sin. Refuted, ~~*John* 11. 5. 2 *Cor.* 5. 15. *Tit.* 2. 14.~~ *Matth.* 20. 18. 1 *Tim.* 2. 6.

3. *The holy Ghost.*

That the holy Ghost is not God. Refuted, 1 *John* 5. 7.

4. *The Trinitie.*

That it is repugnant to the Word of God, to beleeve three Persons and one God. Refuted, 1 *John* 5. 7. *Matth.* 28. 19.

5. *Man.*

That man in the state of Innocency was not created in originall righteousnesse. Refuted, *Eccles.* 7. 29.

6. *The Scripture or Word of God.*

That the old Testament is not necessary for a Christian man, though it may be profitably read. Refuted, *John* 5. 46. *Acts* 17. 11.

Antitrini-

ANTITRINITARIANS, *or new* ARRIANS.

CAlled *Arrians* of the old Heretick *Arrius*, who was a Deacon of the Church of *Alexandria*, *Achillas* the Biſhop being dead, and *Arrius* having not the Biſhoprick given him, which he deſired, *Alexander* being choſen, he infected the world with this hereſie: he was condemned in the Councell of *Nice* by 318 Biſhops under the Emperour *Conſtantine* the great, and baniſhed: he dyed as *Judas* the Traitor did, his Bowels falling out of his belly. *The Originall of theſe new Arrians.*

The *Antitrinitarians* have renewed *Arrius* his old hereſie, and thy are called *Antitrinitarians* becauſe they blaſpheme and violate the holy Trinity. Theſe *Antitrinitarians* ſprung up in *Polonia* and neighbour Countreys in the year of our Lord, 1593. Againſt this Sect Doctor *Pelargus Wigandus*, and others have written learned Treatiſes. *Their blaſphemies.*

The horrible blaſpemies, and devilliſh opinions of theſe Hereticks I am loath to name, but that my deſire is that Chriſtians ſhould take notice of them to beware of them.

1. They deny the Trinity of Perſons: which blaſphemy St. *John* refuteth, 1 *John* 5.7. *There are three that bear record in heaven, the Father, the Word, and the holy Ghoſt, and theſe three are one.* Read *Gen.* 1.26. And God ſaid, *let us make man in our own Image, and God created man in his own Image.* Matth. 3. *verſ.* 17.

2. They deny the Son to be God: which blaſphemy is refuted, *Iſa.* 9.6. *For unto us a Child is born, unto us a Son is given: his name ſhall be called VVonderfull, Counſellor, the mighty God, &c.* *John* 1. verſ. 1, 2. *In the beginning was the Word, and the Word was with God, and the Word was God.*

3. The eternall generation of the Son to be againſt reaſon, againſt truth: refuted, *Mic.* 5.2. *Thou* Bethlehem Ephrata, *out of thee ſhall come to be a ruler in* Iſrael, *whoſe goings have been of olde from everlaſting*, John 1. 14. Pſal. 7. Col. 1.15.

4. Chriſt not to be called God in reſpect of his Eſſence, but by reaſon of his dominion, which is refuted, *John* 10. 30. *I and the Father am one*, 1 John 5. Heb. 1. 3. Pſal. 2. verſ. 7.

5. The holy Ghoſt not to be God, refuted, *Acts* 5. 3. *VVhy*

hath Satan fillled thy heart to lye to the holy Ghoſt ? 4. Thou hſt not lien to men but to God. Iſa. 48. 16. Job 33. 14. Pſal. 33. 6.

From theſe falſe doctrines and hereſies good Lord deliver us.

Theſe hereticks have beene heretofore burnt among us, as Anno 1611. March 18. *Bartholomew Legate*, an obſtinat Arrian, was burnt in Smithfield; he refuſed all favour, contemned Eccleſiaſticall government. And in the month of *April* following, one *Edward VVightman* was burnt at Lichfield for the ſame Hereſie. Queene *Elizabeth* of bleſſed memory, hearing of them, ſaid, ſhe was very ſorrowfull to heare that ſhee had ſuch Monſters in her Kingdome; and truly, it grieveth me very much to relate their blaſphemous and divelliſh opinions.

OF MILLENARIES.

AN Hereſie frequent at this time. This Sect looke for a temporary Kingdom of Chriſt, that muſt begin preſently, and laſt 1000. years. Of this opinion are many of our Apocalypticall men, that ſtudy more future events then their preſent duty, and more rules by Propheſies then Precepts.

This Fancie is moſt dangerous for all eſtates.

1. For to promote that Kingdom of Chriſt, they teach that all the ungodly muſt be killed.

2. That the wicked have no property in their eſtates.

3. That the promiſe might be fulfilled, that the meeke muſt inherit the earth.

This Doctrine filleth the people with a furious and unnaturall zeale, which breaths nothing but fire and ſword, and maketh them to looke upon their Country-men with ſuch an eye as the *Anabaptiſts* caſt upon *Munſter* when they came firſt to it, *viz.* a malignant and covetous eye, diſcerning their prey, and marking the rich men to ruine and deſtruction. God deliver us from ſuch a Reformation brought in by a multitude, miſled with a frantick zeale and giddy Revelations.

This was the ancient error of *Cerinthus* who was a Jew, and liued in the time of *Domitian* the Emperor, about the yeare of our Lord 96. Among other Errors he taught eternall life to be here

here in earth, where we ſhould enjoy all pleaſures of the fleſh.

That after the reſurrection, Chriſts kingdom ſhould be upon earth, and corporall; and that men ſhould live in carnall concupiſcence and luſt for one thouſand years.

He dyed oppreſſed by the fall of a Bath: when St. *Iohn* the Evangeliſt, with ſome of his Diſciples were bathing at *Epheſus*, and ſaw this Heretick *Cerinthus* in the Bath, he leaped out, ſaying, Let us depart leſt the Bath fall upon us, *Cerinthus* being here the enemy of truth; which came to paſſe as ſoon as St. *Iohn* was gone out of it, as is ſet down in theſe verſes of *Stigelius*.

Impia Cerinthus *ſancto convitia Chriſto*
Dum facit, & ſtultâ garrulitate furit;
Concidit, & rapido blaſphemum contulit ictu
Collapſæ ſubito facta ruina domus.

This ancient Hereſie condemned by the Church, and long ago buried, is now revived in theſe latter times.

You ſhall finde this hereſie confuted in the Chapter of the *Anabaptiſts*.

HETHERINGTONIANS.

THe Author of this Sect was one *Iohn Hetherington* a Boxe-maker. *Vid Doctor* Deniſons *white Wolfe.*

1. This *Hetherington* being a Tradeſ-man, caſt off his Trade, and betook himſelfe to bee an Interpreter of the Scriptures to many perſons, keeping private Conventicles.

2. He maintained & publiſhed the Church of *England* to be no true Church of Chriſt.

3. He was a man diſaffected to the governement and Diſcipline of the Church of *England*, and agreeth with the *Familiſts*, holding with them the perfect purity of the ſoule.

4. He maintained and publiſhed, the Sabbath ſince the Apoſtles time to be of no force; and that every day is a Sabbath, as much as that which we call the Lords day, or Sunday.

5. Hee maintained the Books of *Eſdras* was part of the Canonicall Scripture, and that they ought ſo to be eſteemed.

For which erroneous opinions, tending to the disturbance o the peace of the Church, & to the seducing of many silly souls, he was adjudged for a dangerous Sectary; and among other punishments laid upon him, this was one, that he should recant his Errours at *Pauls* Crosse.

His Errors before named, are confuted by Doctor *Denison* in a Sermon of his, which he preached at *Pauls* Cross at the recantation of the fore-said *Hetherington*. He recanted them at *Pauls* Cross, and hath lately written against the *Familists*.

The Anti-Sabbatarians.

These *Anti-Sabbatarians* hold the sabbath day, or that which we call the Lords day, to be no more a Sabbath; In which they goe about to violate all Religion; for take away the Sabbath, and farewell Religion.

The Morality of the Sabbath doth consist not in a mysticall resting from sin, but in celebrating an appointed day in seven to the worship and service of Almighty God.

1. The Sabbath was instituted in the time of mans Innocency.

2. The manner of promulgation of it in the Decalogue, is worthy to be observed. God saith, *Remember thou keepe holy the Sabbath day.*

3. This Law is not placed among the Ceremoniall or Judiciall Laws, but in the Decalogue it selfe.

4. The reasons for keeping it are expressed in the Commandement, viz. *Sixe dayes shalt thou labour, and doe all that thou hast to doe; but the seventh day is the Lords, &c.*

Reasons why the Lods day is to be observed.

1. BY Morality of the fourth Commandement, because the Morall Law is not abrogated by the Gospell, but established, *Rom.* 3.3.

2. Because this day on which our Lord rose, hath been observed by all Christians. It was kept at *Ierusalem*, *Acts*. 2.1. It was kept at *Troas*, *Acts* 20.7. At *Patmos*, *Rev* 1.10. And in all

all Chriſtian Churches in the whole world.

3. The ancient Fathers have preſſed the obſervation of this day. *Ignatius* ſaith. *Let every one that loveth Chriſt, celebrate the Lords day.* Saint. *Baſil*, ſaith, when as almoſt all dayes preſcribed by the Law are aboliſhed, yet there remaineth one great day of the Lord which never ſhall bee aboliſhed. Their teſtimonies are infinite.

4. God hath from time to time ſhewed his fearefull judgements upon prophaners of his day, as you read in the Practice of Piety. A certain Husbandman grinding corne on the Lords day, had all his meal burned to aſhes: another carrying corne upon the ſame day, had his Barne and all his Corne the next night burnt.

A certain Noble-man uſually prophaning the Lords day by hunting, had a childe by his Lady which had a head like a hound. Many examples of Gods judgments are there ſet down, all which may be fair warnings to forewarn not only prophaners of the Sabbath, but alſo all ſuch as by their pernicious Doctrine teach men to prophane it.

TRASKITES.

SO called of one Mr. *John Traske*, whom the Author knew well. His opinions were, that it was not lawfull to doe any thing forbidden in the old Law, nor to keep the Chriſtian Sabbath. One *Theophilus Braborn* endeavoured with him to bring back again the Jewiſh Sabbath, and to that purpoſe writ a book in the year 1632.

The Poſitions concerning the Sabbath by them maintained were theſe.

1. THat the fourth Commandemnent of the Decalogue, *Remember the Sabbath day to keep it holy, &c.* Exod 20. is a divine precept; ſimply & entirely Morall, containing nothing legally Ceremoniall in whole or in part, and therefore the weekly obſervation thereof ought to be perpetuall, and to continue

tinue in full force and vertue to the worlds end.

2. That the Saturday or the 7th day in every week ought to be an everlaſting holy day in the Chriſtian Church, and the religious obſervation of this day obligeth Chriſtians under the Goſpel, as it did the Jews before the comming of Chriſt.

3. That the Sunday, or Lords day is an ordinary working day, and it is ſuperſtition and will-worſhip to make the ſame the Sabbath of the fou th Commandement. Of this opinion was *Theophilus Braborn*. As the *Anabaptiſts* will have no children baptized, becauſe there is no expreſſe command for it in Scripture; ſo theſe *Sabbatarians* will have no ſunday, becauſe they can find no expreſſe Text for the alteration of it. *Iohn Trask* for his Judaicall opinions was cenſured in the *Star-chamber* to be ſet upon the Pillory at *Weſtminſter*, and from thence to bee whipt to the Fleet, there to remain priſoner; three years after he writ a recantation of all his ſchiſmaticall errors.

Lords day.

Alſo *Theophilus Braborn* had his doome in the *Star-chamber*, and afterward renounced his Errours by conference had with Doctor *White* Lord Biſhop of *Ely*, which cauſed him to write a book of the ſabbath.

Biſhop of London.

For the obſervation of the Lords day, we read there is among others a Treatiſe of Doctor *Bonners*, called (*a profitable and neceſſary doctrine*) wherein on the fourth Commandement ſunday is often called by the name of Sabbath, and thereon (ſaith he) we muſt have our minds quiet and free from all worldly cares, and give them entirely and wholly unto God, both privately and publiquely; and that we muſt occupy our ſelves in thought, word, and deed, as may be to the glory of God, with ſpirituall edifying both of our ſelves, and alſo of our neighbours; and that every one muſt inſtruct his children, ſervants and family in vertue and goodneſſe: and as St. *Auguſtine* ſaith, *Serm.* 251. *Let us marke and ſee that our reſt be not vaine or fruitleſſe, but that we being ſequeſtred from all rurall works, and from all buſineſſe, doe from the evening on the Saturday untill the evening on the Sunday, give our ſelves to divine ſervice.* Only and after ſuch ſort we doe duly or well ſanctifie the Sabbath of our Lord: And to prove the Sabbath day to be kept, he citeth *Gen.* 2.5. *Exod.* 16.25. *Exo.* 23. 12. *Exod.* 31.14. *Exod* 35.2. *Numb.* 15.35. Some Chriſtians there be that keep both Saturday & Sunday, as the *Ethiopians*.

Of

Of the Jesuites.

This ſort or Order is of a latter Edition then the *Anabaptiſts*, and therefore not to be omitted.

In deſcribing of them I purpoſe to ſet downe:

1. *Their Originall.*
2. *Their Government.*
3. *Their Errors, in which they doe not agree with other Papiſts.*
4. *That they are of all Sects moſt pernicious and dangerous.*

1. FOr their Originall, the firſt foundation was one *Loyola*, a ſpaniſh ſouldier; who was maimed by the *French*, at the ſiege of *Pampelona*, his right leg being broken by a ſhot, and his left leg with a ſtone caſt from the wall.

This order boaſteth much of heavenly viſions, & divine revelations (not unlike the *Coetanij* the *Anabaptiſts*) as that the bleſſed Virgin *Mary* appeared to *Ignatius*, with her Son *Jeſus* in her armes; perſwading him to erect this Order, to which ſhee promiſed to be propitious. They will tell you that *Ignatius* was rapped up into heaven, and that Almighty God ſhewed him the model or frame by wch hee created the world, with many ſuch like fancies. Moreover whereas other orders bear the name of their founders; as the *Dominicans* of *Dominicke*, the *Franciſcans* of *Francis*: they bear the name of *Jeſus*, whereas (ſaith my Author) they came from the Devil, the father of lyes, they being the laſt Engine and device of Satan to ſupplant the truth. This order was confirmed *Anno* 1540. by *Paul* the third Biſhop of *Rome*. *Gregory* the 13. Biſhop of *Rome*, gave to the *Jeſuites* a place in *Rome* called the *Iſland*, in which they demoliſhed many houſes, turned many Widows out of their dwellings, and built themſelves a moſt magnificent and ſumptuous Colledge. It is reported, that it coſt in building 25. Tunne of gold, in which the Pope placed 500. Jeſuites of ſeverall nations.

2. For their government, the Jeſuites have a chiefe, whom they call their General, who attendeth upon the Pope in *Rome*,

their late General was *Claudius Aquaviva*, his office is to govern the whole Order, and to make new orders; and their Generalls commands the Jeſuites receive as divine oracles. They believe and obey their generall as Chriſt himſelfe.

Next their Generall they have foure Aſſiſtants, who, as their Generall attendeth the Pope, ſo doe they attend their General. The office of theſe 4 is to promote the Popes authority into the 4 quarters of the world. The *Jeſuites* their Emiſſaries abroad, ſignifie unto them in writing how Princes ſtand affected to the Church of *Rome*.

Moreover, their office is with the Generall to ſend Governours, Viſiters, Rectors, and preachers to the whole Order, and to ſend forth the inferiour Jeſuites into all places of the world, who take upon them all manner of faſhions: to do miſchiefe among ſouldiers, they are arrayed like ſouldiers: in Princes Courts like Noble-men, attending forreign Embaſſadours: in Cities like Merchants; yea ſometimes they beg of Proteſtant Miniſters, as men baniſhed for religion: And all this to dive into the ſecrets of State, and to diſcloſe the counſells of Princes.

3. For their Errors, *Chemnitius* ſetteth down 26. ſome few of which I purpoſe to relate, and eſpecially thoſe in which they differ from other Papiſts.

1. They preſumptuouſly arrogate to themſelves the name of Jeſus, which is a name above all names.

2. They place their General in equal authority with Chriſt, ſaying, *The voyce of our Generall is the voyce of Chriſt.*

3. The Jeſuites generally maintaine the Popes temporall power, as well as ſpiritual, that he may depoſe Kings, & diſpoſe of their kingdomes, which the *French* Papiſts do not allow of, *viz.* Their decree ſet forth, *Anno* 1611. and among us, *Hart*, *Bartley*, *Preſton*, and others diſclaime this power given by the Jeſuites to the Pope.

4. They deny the lawfulnes of the Oath of Allegiance, wch the ſecular Prieſts do all generally allow and take: See *Blackewell*, *Howard*, *Widrington*, and the Author of the *Safeguard from Ship-wracke*.

5. The Jeſuites alſo teach it to be not only lawfull, but alſo meritorious to lay hands upon the *Lords Anoynted*, and to murther

ther Hereticke Kings after the Pope hath declared them to bee ſuch: ſee *Mariana*, *Anti-Cotton*, but the ſecular Prieſts diſclaim and abhor this doctrine.

6. The Jeſuites hold that the Pope is onely *Jure Divino*, a Biſhop, and that all other Biſhops hold from him: but the *Cardinall* of *Lorraine*, and the *French* Biſhops, with many other, hold Biſhops to be *Iure Divino*: ſee the Hiſtory of the Counſel of *Trent*.

7. The Jeſuites with the *Franciſcans* believe the immaculate conception of the Virgin *Mary*, which the *Dominicans* and other Papiſts do deny.

8. The Jeſuites with the *Pelagians* and *Arminians*, hold that God worketh in our converſion only *moraliter*, by way of ſwaſion; but *Jacobites* and other *Papiſts*, eſpecially the *Spaniards* (as we may ſee in *Alvares* and others) maintaine with all Orthodox Divines, that God worketh phyſically, *& per modum phyſici agentis*, by powerfull inclining the faculty of the will.

For confutation of theſe errrors, ſo many bookes are written againſt them in *Engliſh*, and ſome of them are confuted before, ſo that I may ſave my labour.

Theſe are the moſt pernicious and dangerous ſort of all others. Theſe are not ignorant Sots like the *Anabaptiſts*, and others, but educated and brought up in all manner of humane learning, and ſo more able to doe miſchiefe.

Theſe take upon them to juſtifie all the Errours & abominations of Antichriſt; yea, their Idolatries, and Sodomiticall uncleanneſſe they will defend and maintaine.

And have they not for this cauſe, (a thing moſt abominable to be ſpoken of) corrupted the writings of the ancient Fathers, and new printing of them, make them ſpeake as they would have them, and alſo written many books in their names to bear witneſſe with them of their novelties? A Volume will not containe their combuſtions that they have raiſed in kingdoms and States. Their plotting of Treaſons, and eſpecially the Powder-treaſon, a devilliſh deſigne, not to be believed in ages to come. Their murthering of Princes, and all theſe under pretence of holineſſe. O God that art in heaven, diſſipate their Counſells; O Chriſt, the Redemer of thy Church by the grace

of thy holy Spirit, deliver *England* from theſe wicked *Aſſaſſians*, and remove them far from our dwellings.

One thing will I adde to ſhew what impoſtors they are. I will ſet downe, how by a pretended deluſion of theirs, a few of them had almoſt perverted a whole kingdom of Chriſtians, in which there is a Patriarke and 18. Biſhops. in the yeare of our Lord 1614. *Tenurazes* being King of the *Georgians*, the *Perſian* Army entred his Country, ſpoyled divers Towns, carried away many priſoners, and among others *Ceteba* the Kings Mother out of the City *Cremon*. The old Queene refuſing to become a *Mahometan*, and ſpeaking ill of *Mahomet*, was put to death, and her body caſt out into the fields, left uuburied to be eaten of wild beaſts. There being at that time certaine Jeſuites in *Perſia*, they ſought for her body but found it not, (for *Moacla*, a late ſervant of hers, who was ſlave to a *Perſian*, got leave of her Maſter to bring home the body and embalme it) the Jeſuites found a dead mans head, and embalming it, travelled towards *Georgia* with it: and drawing neer they ſent a meſſenger to the King, to let him underſtand that certaine *Roman* Chriſtians were come out of *Perſia*, who brought with them the head of the holy Martyr *Cetaba* his Mother, which had delivered them out of many dangers. The Prince hearing this, went a dayes journey with a great troop of his Nobility and Clergie, and brought the holy Relique to *Cbachete*, and with great honour and celebrity placed it in the Church of the holy Martyr St. *George* of *Aberdall*, and uſed them with all reſpect, and ſent them great gifts, which they refuſed, ſaying, that they had vowed poverty: Infinite miracles were wrought daily, great offerings they had, the ſick reſorted to them. Thoſe that were paſt cure, they told them their ſinnes were great, and they needed a long time of Penance which they preſcribed them, and after ro returne, before which time they uſually dyed: others of whom they had hope of recovery, they uſed meanes, being Phyſitians, and attributed their health to the holy Relique, and to the Biſhop of *Rome*, whom loving *Jeſus* had left his Vicar here upon earth: by this meanes they inticed many to the Romiſh Religion of the Nobility, and had great hopes of the King himſelfe; but in the middeſt of all this came letters

ters from *Moacla* his Mothers maid, that the King might ranſome his mothers body which ſhe had with the other priſoners. The King agreeing with the *Perſian* King, had home his Mothers body, and many captives, which manifeſtly knew it to be his Mothers body with her head on. At the ſame time came alſo certain muleters out of *Perſia*, who affirmed that they were in the Jeſuites company, when they cut off the head of a Malefactor, as they ſuppoſed, and embalmed it: whereupon the K. commanded the Jeſuites to priſon, who were delivered at the entreaty of ſome of the Nobility. This Hiſtory is written in Greek by *Gregorius Hieromonachus*, the Patriarchal Exarch from *Trapazunt*, An. 1626. By this meanes the Jeſuites had almoſt perverted the whole Countrey of *Georgia*. From this Sect the Lord deliver us.

Sir *Thomas Overburies* Character of a *Jeſuite*.

A Jeſuite (*ſaith he*) is a larger ſpoon for a Traitor to feed with the Devill then any other order. Unclaſp him, and he is a gray wolfe with a golden ſtarre in his his fore-head. So ſuperſtitious, he followeth the Pope that he forſaketh Chriſt in not giving *Cæſar* his due. His vowes ſeeme heavenly, but with medling with State buſineſſe he ſeemeth to mixe heaven & earth together. His beſt Elements are Confeſſion and Penance; by the firſt he findeth out mens inclinations, & by the latter heaps wealth to his Seminary. He ſprang from *Ignatius Loyola*, a *Spaniſh Souldier*; and though hee had long ſince found out the invention of the Canon, he thought he had not done miſchiefe enough. He is a falſe key to open Princes Cabinets, and pry into their Counſels; and where the Popes Excommunication thunders, he holds the de-crowning of Kings to be no more ſin then our Puritans do the ſuppreſſing of Biſhops. The Order, tis full of irregularity and diſobedience, and ambitious above all meaſure; for of late dayes in *Portugal* and the *Indies* hee rejected the name of Jeſuite, and would be called Apoſtles Diſciple. In *Rome* and other Countries that give him freedome, he wears a mask upon his heart: In *England* he ſhuffles in, and puts it upon his face. No place in our Climate hideth him ſo ſecretly as a Ladies Chamber. The modeſty of the Purſevant hath only forborn the bed and ſo miſt him.

There is no diſeaſe in Chriſtendom that may ſo properly be called the Kings evill. To conclude, will you know him beyond the Sea? In his Seminary he is a Fox: but in the Inquiſition a Lyon Rampant.

Of the Pelagians.

WRiting of the Hereticks and Sectaries of theſe times, I thinke it not amiſſe, to write ſomewhat of the *Pelagians*; their ancient Errours reviving among us. *Pelagius* was a Welſh-man, and he is uſually ſtiled *Pelagius the Briton*, to diſtinguiſh him from *Pelagius the Samoſatenſian* Biſhop; a man learned and Orthodox; *Luther* ſaith, he was called *Pelagius* of *Pelagus* the ſea; his errours like the ſea over-flowing in a manner the whole world. His name in Welch was *Morgan*, which ſignifies the ſea. Hee lived in the time of the Emperour *Theodoſius* the younger, about the yeare of our Lord, 416. His errors were condemned in the Synod of *Carthage*, *An.* 425. In which there aſſembled 217. Biſhops; and among other St. *Auguſtine*: And alſo in the *Melevitan* Councell held in *Africa*, His Errors are ſet down by *Auguſtine*, *Hierom*, *Ambroſe*, *Iſidore*, *Proſper*, and *Fulgentius*. *Pontanus* ſetteth them down to be twelve.

Pontanus Catal. hærete.

1. *He taught that* Adam *had dyed, although hee had not ſinned, by the Law of nature, and ſo ſin not to be the cauſe of death.*

2. Adams *ſin to be noxious to himſelfe only, and not to his poſterity; and there to be no originall ſin.*

3. *Luſt and concupiſcence being naturall not to be evill; but rather good; and ſin not to be propagated by generation.*

4. *The former being granted, children to have no originall ſin from their parents.*

5. *The children of the faithfull, though not baptized, to bee ſaved, and to enjoy everlaſting life, but not in heaven.*

6. *Men to have now free-will, even after ſinne, which is ſufficient and fit to do well without Gods grace.*

7. *Gods grace to be obtained by the merit of our works.*

8. *The word grace in holy Scripture not to be meant the gracious remiſſion of ſin and the donation of the Holy Ghoſt, but the promulgation of doctrine.*

9. *Faith*

9. *Faith to bee the knowledge of the Law, and Hiſtory as they call it, not a ſpeciall worke and our perſeverance in faith.*

10. *The Law of God to be ſatisfied by externall obedience, neither it to be impoſſible for a man to keep.*

11. *The prayers of the Church for ſinners, that they may be converted; and for the faithfull to perſevere, to be made in vaine: becauſe it is in the power of our own free-will. And we need not ask that of God that we have power to doe our ſelves.*

12. *They do mocke and ſcoffe at the doctrine of Predeſtination, exploding it out of the Church.*

These Errors need no confutation, being ſo oppoſite to the holy Scripture.

SOULE-SLEEPERS.

THat the ſoule dyeth with the body is an old and deſpicable Hereſie, raiſed in *Arabia*, about the time of *Origen*, and extinguiſhed by his diſpute immediately after the birth thereof: Such as were infected with this opinion were termed by Saint *Auguſtine*, *Arabici*, by reaſon of the Province in which this Error firſt aroſe. This Hereſie is riſen up again among us, and an obſcure Author laboureth to maintaine in a Treatiſe late publiſhed among us, intituled *Mans Mortality*, in which he bringeth an argument out of *Gen.* 3.19. where *Adam* is told that for his diſobedience he muſt turn unto duſt from whence he was made, & not only his body, but alſo his ſoul, wch came not out of the duſt.

In the deſcription of mans Creation by *Moſes*, you may manifeſtly ſee the immortality of the ſoule.

When God created the Beaſts, &c. he ſaid, *Let the earth bring forth every living thing*: But when hee made man, *Let us make man in our owne Image*. And again, *The Lord God made man of the duſt of the earth*: that is, his body: and for his ſoule, *hee breathed in his face the breath of life*. God created the Angels ſpirits without bodies. The creatures bodies without ſoules: hee tooke a body and ſoule, and made man in his own Image; in reſpect of his body hee hath affinity with beaſts; in reſpect of his ſoule with heavenly ſpirits. Gen. 1. 24. Gen. 1. 26. Gen. 2. 7.

The

The Beasts came out of the earth, and to the earth they return, so mans body.

But his soule came from heaven, and returneth to God that gave it.

Beside some foolish arguments alledged in the Treatise before named, he citeth the words of *Solomon*, Eccl. 3.10. *For that which befalleth the sons of men befalleth beasts, even one thing befalleth them: as the one dyeth, so dyeth the other, yea they have all one breath, so that a man hath no pre-eminence above a beast, for all is vanity. All goe to one place, all are of the dust, and all turne to dust againe. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth.*

Which words were no determination of *Solomons*, but an history of what came in his thoughts, & what troubled him, and stirred him up to a solicitous enquiry, concerning the soules condition, but the state of the soul he determineth, Chap. 12. saying, *Dust returneth unto the earth from whence it came, and the spirit to God that gave it.* To this resolution of *Solomon*, I may add our Lords answer to the *Sadduces*, Matth. 22.32. *I am the God of* Abraham, *the God of* Isaac, *and the God of* Jacob. *God is not a God of the dead, but of the living.* This error of theirs is contrary to the holy Scriptures, 2 *Cor.* 5.6.3. *Psal.* 31.5. *Lu.* 13.46. *Acts* 7.59. *Apoc.* 6.40.24. To conclude with *Sap.* 3. though not received into the Canon, yet it is confessed to be very ancient, & therefore may claim precedency of authority before any Heathen Philosopher. *The souls of the righteous are in the hands of God, and there shall no torment touch them. 2. In the sight of the unwise they seeme to dye, and their departure is taken for misery, and their going from us to utter destruction, but they are in peace.*

ANTISCRIPTURIANS.

AMong others, one wicked Sect denyeth the Scriptures both of the old and new Testament, and account them as things of nought: whereas by Gods command they that despised *Moses* Law, by the mouth of two or three witnesses, were to bee put to death; these wicked ungodly creatures despise both

both the Law and the Goſpell, and in the preſence of a cloud of witneſſes: Yea, as I am credibly informed, in publike Congregations they vent theſe their damnable opinions. Almighty God deliver our poor Church from them.

Of the SEEKERS, *or* EXPECTERS.

MAny have wrangled ſo long about the Church, that at laſt they have quite loſt it, and go under the name of *Expecters* & *Seekers*, and do deny that there is any true Church, or any true Miniſter, or any Ordinances: ſome of them affirme the Church to be in the wilderneſſe, and they are ſeeking for it there: others ſay that it is in the ſmoak of the Temple, and that they are groping for it there, where I leave them praying to God to open their eyes and give them repentance, that they may conſider from whence they are fallen, and return again to the boſome of that Church, from which they have, to the great diſhonour of God, and the ſcandalizing of the Goſpel, made ſo fearfull a defection.

DIVORCERS.

THeſe I term Divorcers, that would be quit of their Wives for ſlight occaſions; & to maintain this opinion, one hath publiſhed a Tractate of divorce, in which the bonds of Marriage are let looſe to inordinate luſt, putting away wives for many other cauſes, beſides that wch our Saviour only approveth, namely in caſe of adultery, who groundeth his errour upon the words of God, *Gen.* 2. 18. *I will make him a helpe meet for him.* And therefore if ſhee be not an helper, nor meet for him, he may put her away, ſaith this Author. Which opinion is flat contrary to the words of our Saviour: *Mat.* 5. 31 *It hath been ſaid alſo, Whoſoever ſhall put away his wife, let him give her a teſtimoniall of Divorcement: But I ſay to you, whoſoever ſhall put away his wife, except it bee for fornication, cauſeth her to commit adultery: and whoſoever ſhall marry her that is divorced, committeth adultery.*

Again, he confirmeth the ſame, *Matth.* 19. 9. *I ſay therefore unto you, that whoſoever ſhall put away his wife, except it be for whoredome, and marry another, committeth adultery: and whoſoever marrieth her that is divorced, committeth adultery.* Vid *Mar.* 10. 11. *Luke* 16. 18. 1 *Cor.* 7. 11.

Of the PAPISTS.

A Queſtion may be asked, why I rank the *Papiſts* among the late Hereticks. To which I anſwer, that there is a great difference between the ancient Papiſts, and the moderne, ſince their *Trent* Conventicle; and therefore I rank them with the former Sectaries; their doctrines being many of them new. In deſcribing of their Errors, I purpoſe to ſhew their differences from the Proteſtants, which are ſet down at large in Maſter *Perkins* Reformed Catholike.

1. *Concerning Free-will.*

1. *Concerning Free-will*; the diſſent is in the cauſe of the freedome of mans will in ſpirituall things, & eſpecially in the firſt converſion of a ſinner. The Papiſts ſay, that mans will worketh with Gods grace in the firſt converſion of a ſinner by it ſelfe: we ſay that mans will worketh with Gods grace in the firſt Converſion, yet not of it ſelfe, but by grace, 1 *Cor.* 2. 14.

2. *Originall ſin.*

2. *Concerning Originall ſin*; the difference between them and us, ſtandeth not in the aboliſhment of it, but in the manner and meaſure of the aboliſhment of it. They affirme Originall ſin to be ſo far taken away after Baptiſme, that it ceaſeth to be ſinne properly, and is nothing elſe but a defect, and want, making the heart ready to conceive ſin: we teach, although it be taken away in the Regenerate in ſundry reſpects: yet it doth remaine in them, not as a want or defect, but as ſin, and that properly, as St. *Paul* affirmeth, *Rom.* 7. 17.

3. *Certainty of ſalvation.*

3. *Of the certainety of ſalvation*, we hold that a man may be certain of his ſalvation in this life. They alſo hold the ſame: The difference is, they hold the certainty to be by hope, and we by faith, *John* 1. 12.

4. *Of Juſtification.*

The fourth point is of the juſtification of a ſinner.

1. Concerning the matter of our Juſtification. They grant that

that in juſtification ſin is pardoned by the merits of Chriſt, and that none can be juſtified without remiſſion of ſin.

2. That the righteouſneſſe whereby man is juſtified, commeth from Chriſt, and from him alone.

2. The moſt learned of them ſay, that the merit of Chriſts death is imputed to every ſinner that doth beleeve for his ſatisfaction before God.

We ſay that the ſatisfaction made by Chriſts death and obedience is imputed to us, & becommeth our righteouſneſſe. They ſay it is our ſatisfaction, and not our righteouſneſſe.

The ſecond difference is about the manner of our Juſtification; we both agree that a ſinner is juſtified by faith: the difference is, the Papiſts underſtand a generall faith, whereby a man beleeveth the Articles of Religion to be true. We hold the faith which juſtifieth to be a particular faith, whereby wee apply to our ſelves the promiſes of righteouſneſſe and life everlaſting by Chriſt.

2. The Papiſts ſay, that a man is juſtified by faith, yet not by faith alone, but alſo by other vertues, as hope, love, &c.

3. They ſay that we are juſtified by works, as cauſes; wee ſay we are juſtified by works, as by ſigns and fruits of our juſtification before God.

Fifthly, touching merit we agree, that merits are ſo far neceſſary, that no man can be ſaved without them.

2. That Chriſt is the root and fountain of all merit.

The Papiſts place merits within a man, making two ſorts of them, *viz.* The merit of perſons which is to be found in Infants dying after baptiſme: and the merit of workes, which they teach to be meritorious too wayes: Firſt, by Covenant, becauſe God hath made a promiſe to reward them. Secondly, becauſe Chriſt hath merited that our works ſhould merit: wee renounce all merit, and reſt only upon the merits of Chriſt.

The ſixth point of Satisfaction. 6.

1. We hold a civill ſatisfaction, & a recompence for injuries. *Satisfaction.*

2. We hold alſo a Canonicall, whereby having given offence to the Church, or any part thereof, a man doth make an open teſtimony of repentance.

3. We hold that Chriſt hath made ſatisfaction for our ſins,

and the puniſhment of them both eternall and temporall. They hold, that Chriſt by his death hath made ſatisfaction for al the ſins of men, and for the eternall puniſhment of them all, yet ſo as they themſelves muſt ſatisfie for the temporall puniſhment of them either on earth or in Purgatory, which we deny,

7. *Tradition.*

The ſeventh point of Traditions.

The *Papiſts* teach, that beſides the written word, there be certain unwritten Traditions, which muſt be believed as profitable & neceſſary to ſalvation. We hold the Scriptures to be moſt perfect, containing in them all things neceſſary to ſalvation.

8. *Of Vowes.*

The eighth part concerning Vowes.

We ſay lawfull Vows may be props and ſtays of Gods worſhip, but not the worſhip it ſelfe. They hold vows of things not commanded to be part of the worſhip of God: as Continency, Poverty, Regular obedience, which are againſt Chriſtian liberty.

9. *Images.*

The ninth point for Images.

We acknowledg the Civill uſe of Images, but we deny any religious worſhip of them.

10. *Reall preſence.*

The tenth is the Reall preſence.

We deny not the preſence it ſelfe; and although wee hold a reall preſence of Chriſts body and blood in the Sacrament: yet we do not take it to be locall, bodily or ſubſtantiall, but ſpirituall and myſticall to the ſigns by Sacramentall relation, and to the Communicants by faith alone.

11. *The Maſſe.*

The eleventh is the Sacrifice of the Lords Supper, which they call the Maſſe. Wee acknowledge the Lords ſupper to bee a Sacrifice.

1. Becauſe it is a memoriall of Chriſts ſacrifice upon the Croſſe.

2. Becauſe every Communicant doth offer up himſelfe body and ſoule a living and an acceptable ſacrifice unto God.

3. Becauſe of the Alms given to the poore.

They make the Euchariſt to be a reall, externall, or bodily ſacrifice offered unto God.

12. *Faſting.*

The twelfth point of Faſting.

We maintain three ſorts thereof, to wit, a Morall, Civil, and Religious.

The firſt being Moral, is a practiſe of Sobriety and Temperance to be uſed in the whole courſe of our life. The

The ſecond Civill, when upon ſome particular and politick Conſiderations we abſtaine from fleſh at certaine ſeaſons of the year, to preſerve the breed of Cattell, and to maintain the calling of Fiſher-men.

The third, a religious Faſt, when the duties of Religion, as the exerciſe of prayer and humiliation, be uſed in our Faſts.

We joyn with them in the allowance of the principall ends of Faſting. The firſt, that thereby the mind may become attentive in the ſervice of God. The ſecond that the rebellion of the fleſh may be ſubdued. The third is to profeſſe our guiltineſſe, and to teſtifie our humiliation before God.

Thirdly, we yeild to them that faſting is an help and furtherance to the worſhip of God, yea, and a good work alſo, if it be uſed in a good manner.

Our diſſent is in 3. things. Firſt, they preſcribe certain times of Faſting, as neceſſary to be kept. Secondly, they preſcribe a difference of meats, as white meats and fiſh, &c. only to be uſed on their faſting dayes, and that for conſcience ſake. Thirdly, we differ touching the ends of faſting: for they make abſtinence it ſelf in a perſon fitly prepared, to be a part of Gods worſhip. To conclude, we do not condemn faſting, but the abuſe of it.

13. *The ſtate of Perfection.*

The thirteenth point of the ſtate of Perfection.

Our conſent is, that all true Beleevers have a ſtate of perfection in this life: and this perfection hath two parts: Firſt, in the imputation of Chriſts perfect obedience: The ſecond part of a Chriſtian mans obedience is ſincerity or righteouſneſs.

The difference is, they teach that they cannot only keepe all the Commandements of the Law, & thereby deſerve their own ſalvation, but goe beyond the Law, and do works of Snpererogation.

14. *Worſhipping of Saints.*

The fourteenth point is of the worſhipping of Saints, and eſpecially of Invocation.

Our conſent; The true Saints of God, as the Prophets, Apoſtles, and Martyrs, are to be worſhipped and honoured three wayes.

Firſt, by keeping a memoriall of them in a godly manner.

Secondly, in giving thanks to God for them, and the benefits that God vouchſafed by them.

Thirdly, they are to be honoured by an imitation of their Faith, Humility, Meekneſſe, Repentance, and good vertues, in which they excelled. The difference ſtands in the manner of worſhipping of Saints. The Papiſts make two degrees of Religious worſhip; the higheſt they call *Latreia*, whereby God is worſhipped, and that alone, *Douleia*, whereby the Saints and Angels are worſhipped: Wee alſo diſtinguiſh adoration or worſhip, for it is either Religious or Civil; Religious worſhip we give to God alone, Civill worſhip we give to men. To come to the point, we deny that any Civil worſhip is to be given to the Saints, being abſent from us; much leſſe any religious worſhip at all, call they it what they will.

The fifteenth point of the interceſſion of Saints.

15. *Interceſſion of Saints.*

We hold that the Saints departed, pray to God by giving thanks to him for their own redemption, and for the redemption of the whole Church.

Secondly, that they pray generally for the ſtate of the whole Church.

They hold that the Saints in heaven do make interceſſion to God for particular men, according to their ſeverall wants, and receiving particular mens Prayers, they preſent them unto God which doctrine we flatly renounce.

The ſixteenth point of implicite faith.

16. *Implicite Faith.*

We hold that there is a kind of implicite faith, as in the time of a mans firſt converſion, and in the time of ſome grievous temptation. A ſecond kinde of implicite faith is in regard of Apprehenſion, when as a man cannot ſay diſtinctly & certainly. I beleeve the pardon of my ſinnes, but I doe unfainedly deſire the pardon of them all, and doe deſire to repent. The difference is; The Pillars of the Romane Church, lay downe this ground, that faith in its owne nature is not a knowledge of things to be beleeved, but a reverent aſſent unto them, whether they be known or unknowne: hereupon they build, that if a man know ſome neceſſary points of Religion, as the doctrine of the God-head, of the Trinity, of Chriſts Incarnation, and of our Redemption, &c. it is needleſſe to know the reſt, and it is ſufficient to give his conſent to the Church, and to beleeve as the Paſtors beleeve. This implicite faith we reject: for

for faith containeth a knowledge of things to be believed; and nothing is believed that is not knowne.

The ſeventeenth point of Purgatory. 17.

They hold it to be a part of Hell, into which an entrance is made onely after this life: which we deny having no warrant for it in Gods word. *Purgatory.*

2. We differ from them touching the meanes of Purgatory. They ſay that men are purged by ſuffering the pains of Purgatory, whereby they ſatisfie for their veniall ſinnes. and for the temporall puniſhment of their mortall ſinnes. We teach the contrary, holding that nothing can free us from the leaſt puniſhment of the ſmalleſt ſin, but the ſufferings of Chriſt, and purge us from the leaſt taint of corruption, ſaving the blood of Chriſt. For Prayer for the dead, which the Author joyneth to this point.

Wee hold Chriſtian Charity is to extend it ſelfe to the dead: and it may ſhew it ſelfe in their honeſt buriall, in preſervation of their good names, and in relieving their poſterity.

We pray further in generall for the faithfull departed, that God would haſten their joyfull Reſurrection, and the full accompliſhment of their happineſs, both for the body & the ſoule.

But to pray for particular men departed, and to pray for deliverance out of Purgatory, we dare not; we think it unlawfull, becauſe we have neither Promiſe nor Commandement ſo to doe.

The eighteenth point of the Sepremacy. 18.

In cauſes Eccleſiaſticall, our conſent: Firſt for the founding of the Primitive Church, the Miniſtery of the word was diſtinguiſhed by degrees, not onely of order, but alſo of power, as *Peter* was called to the higheſt degree, *Eph.* 4.11. *Chriſt aſcended up an high, and gave gifts unto men, as ſome to be Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Doctors.* Now howſoever one Apoſtle be not above another; yet one Apoſtle is above another, as an Apoſtle is above an Evangeliſt, and an Evangeliſt above Paſtors and Teachers, and *Peter* being an Apoſtle, was above all Evangeliſts and Paſtors, having the higheſt room in the Miniſtery of the new Teſtament. *Supremacy.*

Secondly among the twelve Apoſtles, *Peter* had a threefold pri-

priviledge. Firſt, of authority, *Cephas* with *James* and *John* were called *Pillers*, Gal.2.6.9. Secondly of Primacy, being firſt named; *The names of the twelve Apoſtles are theſe; the firſt is* Simon *called* Peter.

Thirdly, of Principality; in regard of the meaſure of grace in which he excelled, *Matth.* 16. 16.

The difference is, the Papiſts give to *Peter* and to the Biſhops of *Rome* his Succeſſors, a ſupremacy under Chriſt, above all cauſes and perſons; which we deny; affirming Kings and Princes to be ſupreme within their owne Dominions.

19. *Efficacy of the Sacraments.*

The 19. of the efficacy of the Sacraments.

Our conſent. We teach Sacraments to be ſignes, to repreſent Chriſt with his benefits unto us.

2. Inſtruments, whereby God offereth and giveth the ſaid benefits unto us.

The difference, Firſt, that Sacraments are Phyſicall Inſtruments, having force in them to give grace.

Secondly, that the very action of the Miniſter deſpenſing the Sacrament, as it is a worke done, giveth grace, if the party bee prepared. We hold the contrary.

20. *Saving Faith.*

The 20. point of ſaving Faith.

Our conſent. 1. They teach the property of faith to believe the whole word of God, and eſpecially the redemption of mankinde by Chriſt.

2. They avouch, that they believe and looke to be ſaved by Chriſt, and by him alone, and by the meer mercy of God in Chriſt.

3. The moſt learned of them hold and confeſſe that the obedience of Chriſt is imputed unto them for the ſatisfaction of the Law, and their reconciliation with God.

4. They avouch, that they put their whole truſt and confidence in Chriſt, and in the meere mercy of God for their ſalvation.

5. They hold, that every man muſt apply the promiſe of life everlaſting by Chriſt unto himſelfe.

Though in coloured termes they ſeem to agree with us, yet indeed they aboliſh and deny the ſubſtance thereof: namely, the particular, and certaine application of Chriſt crucified, and his benefits to our ſelves.

The

The 21. point of Repentance. 21.

Our conſent. 1. Concluſion; that Repentance is the converſion of a ſinner, and that it is paſſive or active; paſſive is an action of God, whereby he converteth a man being yet unconverted; Active, is an action of man, whereby a man being once turned of God, turnes himſelfe. *Of Repentance.*

2. Concluſion: That repentance ſtandeth,

In { Confeſſion of the mouth. / Contriſion of the heart. / Satisfaction in deed.

3. Concluſion: that in repentance wee are to bring forth outward fruits, worthy amendment of life.

Wee diſſent not from the Church of *Rome* in the Doctrine of *Repentance*, but in their abuſing of it.

1. They place the beginning of Repentance, partly in themſelves, and partly in the holy Ghoſt.

2. They take Repentance or Penance for that publique Diſcipline that was uſed againſt offenders in the open Congregation.

3. They make it a Sacrament.

4. They make it a meritorious cauſe of Remiſſion of ſinne, and everlaſting life: and in theſe points (ſaith my Author) we diſſent from the Church of *Rome*.

In the 22. place he ſetteth downe ſome ſins of the Romiſh Church, *viz.* Atheiſme, Idolatry, and Adultery, in permitting Stews and Brothell-houſes. I pray God keep us in theſe diſtracted times from Atheiſme, and Sacriledge, which enſueth thereupon. 22. *The ſinnes of the Romiſh Church.*

In Mr. *Perkins Reformed Catholike*, you may ſee the Confutation of the Popiſh errors before named at large.

A Review of the Sectaries comparing them with the *PAPISTS.*

1. FOr the Sacrament of Baptiſme the Papiſts exclude thoſe Infants heaven that are not baptized: and the Anabaptiſts 1. *Baptiſme.*

tists affirme the Baptisme of Children to bee the marke of the Beast, and Antichristian.

2. *Lords Supper.* The Papists attribute too much to the Element of Bread in the holy Communion, accounting him no good Christian that will not call it his *Lord God*. Some of these Sectaries, as the *Brownists*, mock and scoffe at the Sacrament of the Lords Supper, calling it a two-penny Banquet.

3. *Number of Sacraments* For the number of Sacraments, the Papists will have too many: and some of these Sectaries too few.

4. *Reverence the blessed Virgin.* The Papists give too much reverence to the blessed Virgin; holy Apostles, and Saints departed: and some of these hereticks blaspheme the holy Virgin, whom all Nations should call blessed, as the *Melchioriists* saying, *Maledicta sit caro Mariæ.*

5. *Lords Prayer* The Papists are blamed for saying too often the Lords Prayer: the *Brownists*, and some of the other Sectaries wil not say the Lords prayer at all; some of them affirming it to be an abominable Idoll, though it be commanded to be said by our Lord himselfe.

6. *Lords day.* The Papists will not onely keep the Lords day, but also many Holy-dayes: some of these Sectaries will neither keep Holy-dayes, nor the Lords day; as the *Familists* and *Anti-Sabbitarians.*

7. *Confession of sinnes.* The Papists confesse their sins, and suppose they cannot enter heaven without a particular confession of them: some of these Hereticks will not confesse their sins at all: affirming God can see no sin in them; as the *Antinomians.*

8. *Equivocation.* In equivocating they are alike: Equivocation is a cunning colouring of a lye, which is against Scripture, against the rule of equity, an hindring of justice, the way to perjury, the devils creature, who is the Father of Lying, a principall prop and pillar of Antichrists kingdome.

9. *Lying.* For lying: I know not whether Papists or Sectaries shall carry away the Bell: they tell lyes, they print lies they preach lyes, they paint lyes, and both without controule.

Bullinger telleth us that the *Anabaptists* brought Cart-loads of lyes to maintaine their detestable opinions.

10. *Pia fraudes.* *Pia fraudes*; as the Papists have *Pia fraudes*, to draw men to godlinesse, as purgatory, and such like; so have the Sectaries, and especially the *Anabaptists* have tricks and devises, as Visions

Viſions, Revelations, dreames; yea, falſe miracles to maintaine their cauſe.

For hypocriſie they are both alike; they come in ſheeps cloathing, but inwardly they are ravening Wolves. The *Anabaptiſts* entred *Munſter* like Lambes, but became Wolves, having gotten the upper hand. 11. *Hypocriſie.*

For their uncleanneſſe; the Papiſts permit Stewes: but the uncleanneſſe of the *Familiſts* and *Anabaptiſts* in their ſpirituall marriages, and other abominations, are not with a modeſt tongue to be ſpoken. 12. *Vncleannes.*

For Churches; the Papiſts ſpare no cauſe in erecting and trimming them, they would make them if they could like heaven it ſelfe: whereas ſome of theſe Sectaries would deſtroy and demoliſh them. 13. *Churches.*

Laſt of all, the Papiſts worſhip God in Trinity, and Trinity in Unity: and whereas ſome of theſe Sectaries blaſpheme the holy Trinity; their opinions being ſo diabolicall and prodigiouſly impious, that it is not for a Chriſtian to name their opinions. 14. *Blaſpheme the Trinity.*

I hope that our Governours will drive theſe alſo from our Folds, as they doe the Popiſh Emiſſaries.

It is fit for all that are Chriſtians to avoyd all thoſe who ſpeak againſt Chriſt, and to account them as the enemies of God, and corrupters of ſoules.

Poſtſcript.

SInce the publiſhing of this *Hereſiography*. I have been abuſed above meaſure, not onely with reviling language in the ſtreets as I goe; but alſo in my eſtate: Some Sectaries of my Pariſh denying now to pay me any thing at all; affirming, that they are to maintain the Miniſter of their owne Congregation. And that which troubleth them is my defence of Tithes, and the Ordinance of Parliament for the true paiment of them. The non-payment whereof, is one of the chiefe inducements, that the *Browniſts* and ſome other Sectaries have to entice the ſilly people, and to poyſon them with their other errors:

which they learnt from the *Anabaptists*, who taught also, that Christian men were to pay no rent, nor submit to any government: for which the *German* Princes rooted them out of their Dominions.

Now these latter Hereticks daring not to forbid payment of rent, nor Magistracy, raile altogether upou the paiment of Tithes, and the Ordinance for Tithes, lately set out by Parliament. And some of them in a scandalous Libell, among other things affirme, Doctor FEATLIES Devill to be transmigrated into old *Ephraim Pagit*, (would to God I had his learning) who is altogether for fatt Tithes, &c. I pray God keep the Devill out of them. A learned man writeth, * *That if a man should binde himselfe to the Devill, to doe his uttermost in supplanting the Kingdome of Christ, he would not attempt it any way more directly, then in driving the Ministers to such straites and difficulties, that having not convenient and necessary maintenance, they must either give over their callings, or devoyd of courage and comfort, in sorrow exercise the same: by occasion whereof, others shall bee discouraged from the study of Divinity, nothing desirous to buy poverty so deare. Such* (as I have said before) *doe not onely* occidere Presbyteros, *kill Christs Ministers; but also with* Julian, Presbyterium *the very Ministry of Christ.* Yea, they strike at the root of Gods Service, at Christs Priest-hood, going about to destroy the Ministery and Seminary of Gods Church. But for the paiment of Tithes, which they so blaspheme, the Ministers have to them a double right.

* *Lower de paupertate Ecclesiæ.*

First, by speciall reservation of Almighty God.

Secondly, by humane donation.

For the first, men have soules as well as bodies; and God hath provided for them both: as in the week hee allowed six dayes for the body, and sanctified the seventh for the soule: so of mens goods, he alloweth nine parts for the body, and reserveth a tenth for the soule, to maintaine his Ministers, to beget them unto God, and teach them his knowledge: a tenth part he precisely enjoyned, that mans covetousnesse should not rob his Ministers, which some would doe; if the *quota pars* were left to their discretions. The reservation of Tithes is set down in

There was a speciall prayer appointed for men paying their Tenths with a protestation of the true payment of them, desiring Gods blessing accordingly Deut. 26. 13.

in expreſſe words, *Levit.* 27. 30. *All the Tithe of the land, whether of the ſeed of the land, or of the fruit of the tree, it is the Lords, it is holy to the Lord.* [*All*] none excepted, [*is*] not hereafter ſhall be, but now is, and hath been: As the Sabbath was obſerved, before the fourth Commandement was promulgated, *Exod.* 20. So Tiths were paid long before this reſervation to the Levites. You may read of *Abraham* paying Tiths to *Melchiſedec*, and of *Jacob* promiſing to pay them. And now God reſerving them to himſelfe, and eſtabliſhing them upon the Levites, ſo we have a *ſucceſſion* of them unto Chriſt.

Now hath not Chriſt a Prieſt-hood, and that more excellent then *Melchiſedechs*, or the Levites: *Melchiſedech* bleſſed *Abraham*; But in our High Prieſt, *all the Nations of the earth are bleſſed.* The Apoſtle telleth us (as *Chryſoſtome* affirmeth) that Chriſt received Tithes from *Levi* by *Abraham*, Father of the Faithfull, who paying Tithe to *Melchiſedech*, ſhadowed out the faithfull, paying Tithe to Chriſt. For *Abraham* payed Tithe not to the Prieſt that offered Leviticall Sacrifices of Bullockes and Goats, but of *Bread and Wine*, ſetting forth to what Prieſts wee muſt pay Tithes. *Homil* 5. *Adverſ. Judæos.*

Hath not Chriſt our High Prieſt a Prieſt-hood? yes, and why ſhould not Tiths be due to his Prieſt-hood? are his Prieſts to ſerve for nothing? he telleth us himſelfe, that the *Labourer is worthy of his wages.*

How dare any man deny Tithes to Chriſts Prieſt-hood? tell me, is Chriſts Prieſt-hood leſſe deſerving then *Aarons* or *Melchiſedechs*,, or hath he loſt his right, or hath Chriſt leſſe care of the Miniſters of the Goſpell, then was taken for the Prieſts of the Law? Saint *Paul* ſaith, they *are worthy of double honour.* Or hath Chriſt renounced his right in Tithes? no, you may read of his expreſſe allowance of them, *Matth.* 23. 23. It is his Ordinance, 1 *Cor.* 9 3. *Doe you not know, that they which wait at the Altar, are partakers with the Altar?* So hath God ordained, that they which preach the Goſpell ſhould live of the Goſpell: God hath *ordained*, ſaith the Apoſtle, where can wee finde any other Ordinance?

The Apoſtle ſetteth downe the difference betweene the Leviticall Prieſts and Chriſt, *Heb.* 7. 8. They under the Taber-

nacle, take Tithes of them who dyed; but here he taketh them that liveth for ever. In which Text he ſheweth that Tithes are not Leviticall and a mutable maintenance, but the eternall maintenance of Gods ſervice, uſed before the Law, when the Prieſt-hood was in the Father of the Family, ſtated on, (not firſt invented for *Levi*, during the Levites ſervice: and when the body came which was Chriſts, and *Levi* with all his Typicall ſervice was to be aboliſhed, then ceaſed not Tithes in right, although in practiſe, they were not paid by Pagans, but were transferred to Chriſt, and to his Miniſters for their maintenance; yea to the Prieſt-hood of Chriſt who liveth for ever.

Let theſe Sectaries ſhew any one ſyllable in all the holy Scriptures in which Tithes are Ceremoniall, as the Sacrifices were which were types and figures of Chriſts Sacrifices, which he offered once for all, and in him determined.

Or where Chriſt or his Apoſtles may but ſeem to have abrogated, aboliſhed, or changed them, or why the Law for Tithes ſhould be more aboliſhed then the Law for the Sabbath; The ſervice of God continuing, why ſhould not the maintenance thereof continue.

To conclude, as the Chriſtians, ſo alſo the *Mahometans*, who are much more numerous then the Chriſtians, pay their Tithes with great conſcience, the *detention* of them, is one of the grand ſins, which the two inquiſitor Angels of their Law do examine ſouls after death, *viz. Whether they have paid their Tithes without fraud*, as witneſſeth *Joannes Baptiſta Alfaqui*, who had been a *Mahometan* Prieſt. The wiſdome of *Almighty God*, the practiſe of all Ages, the example of Patriarchs, *Abraham* and *Jacob*, yea the Commandement of God hath taught us to render God a tenth.

If this will not ſuffice, wee have another right, a Title as good, and as ancient, as any man can ſhew for his lands; that is, *the donation of Tithes to the Church*, confirmed by the Kings and Parliaments of this Kingdom from time to time, ever ſince Chriſtianity flouriſhed amongſt us. For this, *vid.* my *Chriſtianography*, page 211. and Sir *Henry Spelman de non Temerandis Eccleſiis*

Laſt of all conſider the equity of this maintenance, whether it

it be better for men to pay a tenth, then have theſe ſeducers to creep into houſes, and get from their wives, (being ſilly women) children and ſervants, not a tenth, or two and nine pence for an oblation, but greater ſums of money, whatſoever they can prole from them (like the Phariſees) devouring Widowes houſes onder the colour of long prayers. 2 Tim. 3. 6. Vdals *Noli me tangere*, p. 4.

But whereas ſome of them write the Devill to be in me, Sir *Thomas Moore* writh of a Devill called *Negotium* Buſineſſe, which carrieth more to Hell then all the Devills beſide, who was in them that would not come to the feaſt: one being ſo buſie in marrying a wife, that he could not come, another having bought Oxen, another having bought a Farme, &c. I read alſo of another Devill called *Sacriledge*, which St. *Peter* telleth us to bee in *Ananias*. *Why hath the Devilll filled thy heart?* If the Devill were in him who gave halfe that hee had, and kept backe but part; what Devill is in them, that give nothing themſelves, but ſeize upon thoſe lands and goods, which not they, but other men had conſecrated to the ſervice of Almighty God, with many curſes to the violaters of their Donations? This Devill Sacriledge at this time, ſeemeth to bee a very devout Devill, very carefull of Gods ſervice, that it might be better performed, he would have the Miniſters lands taken from them, that they might follow their ſtudies and not bee encombred with them; yea, a carefull Devill alſo for the Miniſters maintenance, he would have them to have *competencies*, and the King and State to have the over-plus of their meanes, all which godly pretences are hypocriticall, and the Maskes of vile iniquity, and holy theft; for it is not the Miniſters profit they looke at, neither the commodity of the King or State, but their own covetouſneſſe, by which ſome ſeeke to ſatisfie their owne pride, riot, wanton and greedy luſts. Like *Judas*, who will not ſticke to ſell Christ himſelfe for money: Such a Reformation as was in King *Henrie* the eights time do ſome gape after, in which almoſt every man got ſome-what: ſome one Gentleman got tenne Parſonages, ſome other twenty. Read Doctor *Turners* Booke, entituled *Spirituall Phyſicke*; almoſt in every houſe and Alehouſe, you might ſee Carpets and Cuſhions made of Church Ornaments. After that men had devoured.

The devil that was in Ananias *ſeemeth to be a conſcionable devil in reſpect of the Sacrilegious Devils of our times. Moſt of the Miniſters in* London *may pray for competencies, being not able to ſubſiſt without the charity of their pariſhoners, their Benefices being many of them worth but 20. 30. 40. 50. l. per annum, and paying great taxes out of them, as firſt fruits, tenths, &c. Although they are freed from the Biſhop of* Romes *ſuperſtitious enormities, yet they are not freed from the payments that the Biſhop of Rome laid upon them.*

voured the wealth of the Monasteries, they began to long after the lands of Bishops, and Cathedrall Churches, (as Mr. *Foxe* relateth) and for this purpose they set Sir *Thomas Seymor* a worke, to promote it to the King. To whom the King answered, *There are a sort of you to whom I have liberally given of the possession of Monasteries, which like as you have lightly gotten, so you have unthriftily spent, some at Dice, others on gay cloaths, and others worse; and now you would make a cheavance of Church lands to accomplish your greedy appetites, &c.*

Surely it is a disgrace to Religion, that in Reformations mens thoughts doe runne, even in the greater labours and learning in the Church, to pill aud poll the Ministry, and bring it to beggery; being the curse pronounced against the Priests the posterity of *Eli*, from which curse the Lord keep this poor Church.

AN

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